

Gods gifts are without mans desert.

Chap. ix. x.

The Tables are broken. 75

c To guide her
and govern
thee,

d Man of him-
selfe can deserve
nothing but
Gods anger, and
if God spare any,
it commeth of
his greatmercy.

e Like Ruberine
oxen which will
not endure their
masters yoke.
f He prooued
by the length of
time, that their
rebellion was
most great and
intollerable.

Exod. 24.18.
and 34.28.

Exod. 31.18.
g That is, mira-
culously, and not
by the hand of
men.

Exod. 32.7.

h So soone as
man declineth
from the obedien-
ce of God, his
wayes are cor-
rupt.

i Signifying that
the prayers of
the faulfull are
a barte to stay
Gods anger, that
he consume not
all.

3 Understand therefore that this day the Lord thy God is he which goeth over before thee, as a confirming fire; he shall destroy them, and he shall bring them down before thy face; so thou shalt call them out and destroy them suddenly, as the Lord hath said unto thee.

4 Deake not thou in thine heart (after that the Lord thy God hath cast them out before thee) saying, For we are righteous before the Lord hath brought us in, to possesse this land: but for the wickednesse of these nations the Lord hath cast them out before thee.

5 For thou entest not to inheret these land for thy righteousness, or for thy up-right heart: but for the wickednesse of those nations the Lord thy God doth cast them out before thee, and that he might perforne the word which the Lord thy God wate unto thy fathers, Abraham, Izhak and Iacob.

6 Understand therefore, that the Lord thy God giveth thee this good land to possesse it for thy righteousness: for thou art a stiffe-necked people.

7 Remember, and forget not, how thou provokidst the Lord thy God to anger in the wilderness: since the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have rebelled against the Lord.

8 Also in Iherb ye provoked the Lord to anger, so that the Lord was wroth with you, even to destroy you.

9 When I was gone up into the mount, to receive the Tables of stone, the Tables, I say, of the Covenant which the Lord made with you: and I abode in the mount forty days and forty nights, and I neither ate bread, nor dranke water:

10 Then the Lord delivered me two Tables of stone, written with the finger of God, and in hem was contained according to all the words which the Lord had said unto you in the mount out of the hands of the fire, in the day of the assembly.

11 And when the fiftie daves and forty nights were ended, the Lord gave me the two Tables of stone, the Tables, I say, of the Covenant.

12 And the Lord said unto me, Arise, get thee down quickly from hence: for thy people which thou hast brought out of Egyp, haue corrupt their wayes: they are soone turned out of the way, which I commanded them: they haue made them a molten image.

13 Furthermore, the Lord spake unto me, saying, I haue seen this people, and behold, it is a stiffe-necked people.

14 Let me alone, that I may destroy them, and put out their name from under heaven, and I will make of thee a mighty nation, and greater then they be.

15 So I returned and came downe from the mount (and the mount burnt with fire, and the two Tables of the Covenant were in my two hands.)

16 Then I looked, and beheld, yee had sinned against the Lord your God: for yee

had made you a molten calfe, and had turned quickly out of the way which the Lord had commanded you.

17 Therefore I tooke the two Tables, and cast them out of my two hands, & brake them before your eyes.

18 And I fell downe before the Lord for the fiftie and fourteene nights, as before: I neither ate bread, nor dranke water, because of all your sinnes, which ye had committed, in doing wickedly in the light of the Lord, in that ye provoked him unto wrath.

19 (For I was afraid of the wrath and indignation, wherewith the Lord was moued against you, even to destroy you) yet the Lord heard me at that time alid.

20 Likewise the Lord was very angry with Aaron, even to destroy him; but at that time I prayed alid for Aaron.

21 And I tooke your lime, I meane, the calfe which ye had made, and burnt him with fire, and stamped him, and ground him small, even unto very dust: and I cast the dust thereof into the river, that descended out of the Mount.

22 And I abode in Taberah, and in * Massah, * and in Marah: battaith ye pronounced the Lord to anger.

23 Likewise when the Lord sent you from Kadesybarne, saying, Go up, and possesse the land which I have given you, then yee rebelled against the commandement of the Lord your God, and belieued him not, nor hearkened unto his voice.

n At the returne
of the spie.

24 Yee haue bene rebellious unto the Lord, since the day that I knew you.

25 Then I fell downe before the Lord forty daves & fortynights, as I fel downe before, because the Lord had said, that he would destroy you.

26 And I prayed unto the Lord, and said, O Lord God, destroy not thy people, & thine inheritance, which thou hast redemeid throu thy greatness, whom thou hast brought out of Egyp by a mighty hand.

27 Remember thy servants, Abraham, Izhak, and Iacob: looke not to the hubbiness of this people, nor to their wickednesse, nor to their lime,

28 Lest the country whence thou broughtest them, say, Because the Lord was not able to bring them into the land which he promised them, or because he hated them, hee carried them out, to lay them in the wilderness.

29 Yet they are thy people, and thine inheritance, which thou broughthest out by thy mighty power, & by thy stretched out arme.

C H A P. X.

5 The second Tables put in the Ark. 8 The tribe of Levi is dedicaite to the seruice of the Tabernacle. 12 What the Lord requireth of us. 16 The circumcision of the heart. 17 God regardeth not the person. 21 The Lord is the praise of Israel.

12 The same time the Lord said unto me, Dost thou two Tables of stone like unto the first, & come up unto me into the Mount, and make thee an Ark of wood,

2 And I will write upon the Tables the

k That is, from
the law, where-
in he declareth
what is the cause
of our perdition.

l Whereby he
sheweth what
danger they are
in, that haue au-
thoritie, and re-
sist not wicked-
nesse.

m Horeb, or
Sinai.
Num. 11.1,3.
Exod. 17.7.
Num. 1.3,4.

o Wherely is
signified that
God requireth
earnest continu-
ance in prayer.

p The godly in
their prayers
ground on Gods
promise, & con-
fesse their sinnes.

Num. 14.16.

Exod. 34.28

R 3 young

To circumcise the heart.

a Which wood
is of long con-
tinuance.

b When you
were assembled
to receive me
the Law.

c This mountaine
was also
called Hor,
Num. 10. 28.

d That is, to of-
fer sacrifices and
to declare the
Law to the peo-
ple.

e So God cur-
ned the curse of
Isakob, Gen. 49.
7. vnto blessing.

f For all our sins
and transgredi-
ions, God requireth
nothing but
to turne to him,
and obey him.

Psa. 144. 1.

g Although he
was Lord of hea-
uen and earth,
yet would he
chuse none but
you,
h Cut off all
your evill affec-
tions. iere. 4. 4.
2 Chron. 19. 7.
job 34. 19.
rom. 2. 14.

Chap. 6. 13.
matth. 4. 10.

Deuteronomie.

To meditate Gods judgements.

imedes that were upon the first Tables,
which thou brakest, and thou shalt put them
in the Ark.

3 And I made an Ark of Shittim
wood, and hewed two Tables of stone like
unto the first, and went up into the moun-
taine, and the two Tables in mine hand.

4 Then he wrote upon the Tables ac-
cording to the first writing (the ten Com-
mandments, which the Lord spake unto
you in the Mount out of the mids of the fire,
at the day of the assembly) and the Lord
gave them unto me.

5 And I departed, and came downe from
the Mount, and put the Tables in the Ark
which I had made: and there they be, as the
Lord commanded me.

6 ¶ And the children of Israel tooke
their journey from Beeroth of the children
of Jaakan to Moutra, where Aaron died,
and was buried, and Eleazar his sonne be-
came Priest in his stead.

7 From thence they departed unto
Gudgodah, and from Gudgodah to Jotbach
a land of running waters.

8 ¶ The same time the Lord separated
the tribe of Leuit to bear the Ark of the co-
munion of the Lord, and to stand before the
Lord, to minister unto him, and to bless in
his Name unto this day.

9 Wherefore Leuit had no part nor in-
heritance with his brethren: for the Lord is
his inheritance, as the Lord thy God hath
promised him.

10 And I taried in the Mount, as at the
first time, fourtaynes and fourtynighes, and
the Lord heard me at that time also, and the
Lord would not destroy her,

11 But the Lord said unto me, Arise, goe
forth in the tourney before the people, that
they may goe in and possesse the land, which
I sware unto their fathers to give unto
them.

12 ¶ And now, Israel, what doeth the
Lord thy God require of thee, but to fear the
Lord thy God, to walke in all his ways,
and to loue him, and to serue the Lord thy
God with all thine heart, and with all thy
soul?

13 That thou keepe the commandements

of the Lord, and his ordinances, which I

command thee this day for thy wealth:

14 Behold, hauen, and the heauen of hea-
vens is the Lords thy God, and the earth

with all that therein is.

15 ¶ notwithstanding, the Lord set his
delight in thy fathers to loue them, and did
chuse their seede after them, even you above

all people, as appeareth this day.

16 Circumcise therefore the foreskin of

your heart, and harden your neckes no more.

17 For the Lord your God is God of gods,
and Lord of lords, a great God, mighty and

terrible, which accepteth no persons, nor

taketh reward:

18 Who doeth right unto the fatherlesse
and widow, and loueith the stranger, giving
him food and rayment.

19 Loue ye therefore the stranger: for ye

were strangers in the land of Egypt.

20 * Thou shalt serue the Lord thy God;

thou shalt serue him, and thou shalt cleave
unto him, and shalt swear by his Name.

21 Hee is thy prouer, and hee is thy God,
that hath done for thee these great and terri-
ble things, which thine eyes have seene.

22 Thy fathers went down unto Egypt
with * seuerite persons, and now the Lord
thy God hath made thee as the * starres of
the heauen in multitude.

C H A P. XI.

1 An exhortation to loue God, and keep his
Law. 10 The praises of Canaan. 18 To meditate
continually the word of God. 19 To teach it unto
the children. 26 Blessing and cursing.

Therefore thou shalt loue the Lord thy
God, and shalke keep that which he com-
mandeth to be kept: that is, his ordinances,
and his lawes, and his commandments al-
way.

2 And consider this day (for I speake not
to your children, which haue neither known
nor seene) the chastisement of the Lord your
God, his greatness, his mighty hand, and
his stretched out arme.

3 And his signs, and his acts, which he
did in the mids of Egypt unto Pharaoh the
king of Egypt, and unto all his land:

4 And what he did unto the hostes of the
Egyptians, unto their horses, and to their
charies, when he caused the wakers of the
red Sea to overflow them, as they pursued
after you, and the Lord destroyed them unto
this day:

5 And b what he did unto you in the wil-
dernes, until ye came unto this place:

6 And what he did unto Dathan and A-
baran the sonnes of Reu-
ben, when the earth opened her mouth, and
swallowed them with their households, and
their tents, and all their substance, that they
had, in the mids of Israel.

7 For your eyes haue seene all the great-
enes of the Lord which he did.

8 Therefore haue you kepe all the Com-
mandements, which I command you this
day, that ye may be strong, and goe in and
possesse the land whither ye goe to possesse it:

9 Also that ye may profane your dayes
in the land which the Lord sware unto your
fathers, to give unto them and to their seed,
even a land that floweth with milkes and honie.

10 ¶ For the land whither thou goest to
possesse it, is not as the land of Egypt, from
whence ye came, where thou sowedst thy
seed, and wateredst it with thy feet, as in
the garden of herbs:

11 But the land whither ye go to possesse
it, is a land of mountaines and valleys, and
drinketh water of the raine of heaven.

12 This land doeth the Lord thy God
care for: the eyes of the Lord thy God are
always upon it, from the beginning of the
yeare, even unto the end of the yeere.

13 If ye shall hearken therefore unto
my Commandements, which I command
you this day, that ye loue the Lord your God
and serue him with all your heart, and with
all your soule.

14 I also will give raine unto your land

i Readie Chap.
6. 13.

Gen. 46. 27.
exod. 1. 5.

Geo. 45. 5.

a Ye which haue
seen Gods gra-
ces with your
eyes, ought ra-
ther to be mo-
ued, then your
children, which
have onely heard
of them.

b As well con-
cerning his be-
nefits as his cor-
rections.

+ Ebr. was at their
feete.

c Because yee
have seene both
his chastisements
and his benefits.

d As by making
gates for the
water to come
out of the river
Nilus to water
the land.

e Or labour.

f As by making

gates for the
water to come
out of the river
Nilus to water
the land.

C H A P. XI.

3 He searcheth his disciples to pray. **14** He driveth out a devil. **15** and rebuketh the blasphemous Pharisees. **28** He preferreth the spiritual crafte. **29** They require signes and tokenes. **37** Hee taucheth the Pharisee, and reproacheth the hypocrisie of the Pharisees, scribes and hypocrites.

And so it was, that as hee was praying in a certayne place, when he ceas'd, one of his disciples said unto him, Master, teach vs to pray, as John also taught his discipleges.

Matth. 6.9.

a Or, every day, or as much as is sufficient for this day.

[Or, pardon.]

b By this similitude hee teacheth vs that we ought not to be disouaged, if we obtaine not instantely that which we de-maund.

[Or, in passing by the way.]

[Or, impudencie.]

Matth. 7.7. and 21.22. marke 1.1. 24.10. 14.1.3. & 16.33. ieron. 1.5.

Matth. 7.9.

c The chiefest thing that we can deuise of God, is his holy Spirit.

Matth. 12.35. marke 3.24. 25.

2 And he said unto them, When ye pray, say, Our Father, which art in heaven, halowed be thy Name; Thy kingdom come; Let thy will be done even in earth as it is in heaven:

3 Our dayly bread giv us for the day, **4** And forgive us our sinnes: for evyn we forgive every man that is indebted to vs: And lead vs not into temptation: but deliuer vs from euill.

5 Moreover he said unto them, Which of you shall haue a friend, and shal go to him at midnight, and lay unto him, Friend, lend me three lounes?

6 For a friend of mine is come out of the way to me, and I haue nothing to set before him!

7 And he within shold answere and say, Trouble me not: the doore is now shut, and my chilidren are with mee in bed: I cannot rise and give them to thee.

8 I lay unto you, Though he would not arise, and give him, because he is his friend, yet doubtlesse because of his importunitie, he would rise, and giue him as many as he needed.

9 And I say unto you, Alke, and it shall be giuen you: Iecke, and ye shal finde: knocke, and it shalbe opened unto you.

10 For every one that asketh, receueth: and he that asketh, findeth: and to hym that knocketh, shalbe opened.

11 If a sonne shall alake bread of any of you that is father, will he giue him a stone? or if he alake a fish, will he for a fish giue him a serpent?

12 If he alake an egge, will he giue him a scorpion?

13 If ye then which are euill, can giue godd gifts unto your chilidren, how much more shall your heavenly Father giue the holy Ghost to them, that desire him?

14 Then he cast out a devil which was dumbe: and when the devill was gone out, the dumbe spake, and the people wondered.

15 But some of them said, He casteth out devills through Belzebul the chiche of the devills.

16 And others tempted him, seeking of him a signe from heauen.

17 But he knew their thoughts, and said unto them, Every kingdome diuided against it selfe, shall be desolate, and an house diuided against an house, falleth.

18 Soif Satan also be diuided against himselfe, how shall his kingdome stand, because ye say that I cast out devills through Belzebul?

19 If I through Beelzebul cast out devills, by whome doe your children cast them out? Therefore shall they bee your judges.

20 But if I by the finger of God cast out devills, doubtlesse the kingdome of God is come unto you.

21 When a strong man armed kepereth his palace, the things that he possesseth are in peace.

22 But when a stronger then he commeth vpon him, and overcometh him, he taketh from him all his armour wherein he trusted, and diuideth his spoiles.

23 Hee that is not with mee, is against mee; and he that gathereth not with mee, scattereth.

24 When the unclean spirit is gone out of a man, he walketh through dyx places, seeking rest: and when he findeth none, he saith, I will retorne unto my house whence I came out.

25 And when he commeth, he findeth it swapt and garnished.

26 Then goeth he, and taketh to him seuen or other spirits worse then himselfe: and they enter in and dwelle there: so the last state of that man is worse then the first.

27 And it came to passe as he laid these things, a certayne woman of the companye life by her boyce, and said vnto him, Blest is the wombe that bare thee, and the paps which thou hast suckled.

28 But he said, **V**eia, rather blessed are they that haue the word of GOD, and keepe it.

29 **C** And when the people were gathered thicke together, he began to say, This is a wicked generation: they leake a signe, and there shal no signe be giuen them, but the signe of Jonas the Prophet.

30 For as Jonas was a signe to the Ninevites, so shall also the Sonne of man be to this generation.

31 **T**he Queene of the South shall rise in judgement with the men of this generation, and shall condemne them: for she came from the vtmost yarde of the earth to haire the wisedome of Salomon, and behold, a greater then Salomon is here.

32 **T**hem of Nineveth that rise in judgement with this generation, and shall condemne it: for they repented at the preaching of Jonas: and behold, a greater then Jonas is here.

33 **N**o man lighteth a candle, and putteth it in a priuie place, neither under a bushell, but on a candlesticke, that they which come in may see the light.

34 **H** The light of the body is the eye: therefore when thine eye is single, then is thy whole body light: but if thine eye be euill, then thy body is darke.

35 Take heed therefore, that the light which is in thee, be not darkest.

36 If therefore thy whole body shall bee light, having no part darke, then shall all

d That is to say, your coniurers.

e The finger of God is taken for the vertue and power of God.

f And the vertue of the Father and the Sonne is the holy Ghost: for so Mattheu doth interpret this place.

g The word signifieth an entrie or porch before an houle.

h *Per se* fite.

i They that do not wholly apply themselves to destroy the kingdome of Satan,

j cannot be countenanced to be on Christis side, but are his aduersaries.

k How much more is he agaist him that maketh open warre with him as Satan doeth?

l *Matth. 12.43.*

m To the intent that he might worke according to his malicious nature.

n More apt to receive him then it was afore.

o If by infidelitie we turne backe from God, Satan hath greater power ouer vs then he had before.

p He meaneth an infinite number.

q *Heb. 6.4, 6.*

r *2. per 2. 20.*

s In Christ gaue her a priuie taunt for that thes o-

t mited the chiche

u prale which was due vnto him: that they were that they are blessed indeed to whom he communica-

v teth himselfe by his word.

w *Matth. 12. 38, 39.*

x *Ionas 1.17. 1. King. 10.1. 2. chro. 9.1. Ionas 3.5. Chap. 8. 16. matth. 11. 3. 15. marke 4.21. Matth. 6.22. [Or, candle.]*

y *Because it shoulde guide and leade the body. o Without spot or vice.*

THEORY OF KNOWLEDGE.

S.LUKE.

Whom we ought to feare.

Matth. 23. 25. be light, even as when a candle doeth light
p. Christ here
requirath two
things: first that
we come truly
by our meat and
drinke; and next
that we diftrib-
ute part to the
poore: for char-
tie is the perfe-
ction of the Law.
[Or, of that that
you have.

[Or, that which is]
just and right.

q. He would not

break the very

*least command-
ment before all*

*things were ac-
complished: but*

taught them to

sticke to the

chiefest, and not

*pretere the inter-
ior cere-
monies, which must*

quickly be abo-

lished.

Chap. 20. 4. 6. mat.

23. 6. mar. 12. 38

r. Whole sinke

and infaction

appeare not

suddenly.

After 15. 10.

f. Whereby you

*keepe in remem-
brance the ex-
eerable deedes*

of your fathers.

t. You shew your

selues as great

hypocrites as

were your fa-

thers, making

men beleue ye

honour God,

*when ye di-
chonour him.*

u. They were

more curious to

build their

graues then to

follow their

doctrine.

[Or, sneckly expell

them.

Gene. 4. 8.

2. Corin. 3. 4. 21.

x. Because they

were culpable of

the same fault

that their an-

cestors were.

y. They hidde and tooke away the pure doctrine, and the true un-

derstanding of the Scriptures.

C H A P. XII.

1. Christ commandeth to avoid hypocrisy. 4. That

we should not feare man but God. 5. To confess our

faults, live at ease, eat, drinke, and take thy

pastime.

N. 10. Blasphemy against the Spirit. 12. Not

to pass our vocation. 15. Not to give our selues to

conceituous care of this life, 32 but to righteousness,

almer, watching, patience, wisdom and concorde.

*13. * the meane time, there gathered toge- Matth. 16. 5. &*

ther an innumerable multitude of people, mark. 8. 14.

so that they trode one another: and he began

to say unto his disciples first, Take heede to

your selues of the leauen of the Pharisites,

which is hypocritic.

*2. * For there is nothing conered that*

shall not be reuealed: neither hit, that shall

not be knownen.

3. Wherefore whatsoever ye have spoken

in darkenesse, it shall bee heard in the light:

and that which ye have spoken in the eare,

in secret places, shall bee preached on the

houles.

*4. * And I say unto you, my friends, Be*

not afraid of them that kill the body, and af-

feet that are not able to doe any more,

5. But I will forewarne you, whom ye

shall feare: feare him which after hee hath

killed, hath power to cast into hellyea, I say

unto you, him feare.

a Openly that

all men may

heare.

Matth. 10. 26.

Chap. 9. 16. Matth.

10. 3. Mar. 8. 38

2. Tim. 1. 12.

b He that shall

reuid against the

word of God

purposely, and

against his con-

science.

Matth. 10. 19.

Marke 13. 11.

c Bee not so

doubtfull that

you should be

discouraged or

distruſt.

[Or, moment.

d Christ chiefly

came to be iud-

ged, and not to

judge: notwithstanding he wil-

leth the Christi-

ans to be judges

and decide con-

trouerries be-

twixt their bre-

thren, 1. Cor. 6. 1.

e Christ con-

demneth the ar-

rogancie of the

rich worldlings,

who as though

they had God

locked vp in

their cosers and

barnes, let their

whole felicitie

in their goods,

nor confidering

that God gave

them life, and

also can take it

away when he

will.

[Or, country.

Ecclesi. 11. 19.

20. But

b Because of mans wickedness, which will not believe God, except hee swarre.

i Gods word and oath are two things in him unchangeable.

k He returneth to the comparison betweene Christ's Priesthood and the Levitical, which he had begun

in the fift Chapter. **l** Which is in heauen, whiche Christ is gone before o prepareys place.

m Gen. 14.18.

a So called because that Moses

maketh no mention of his pa-

rents or kins-

folkes, but as he

had bin suddenly

sent of God into

the world to be

a figure of Christ

our euangelis-

Priest, & shortly

taken out of the

world againe, so

Christ as touch-

ing his humani-

ty had no father,

and concerning

his divinitie no

mother.

c That is, the

chiefe of fathers.

d Num. 18.21.

deut. 18.1,2.

io/b. 14.4.

e The Leuites re-

ceined tithes of

their brethren,

but Melchisedec

of Abraham the

Patriarch; there-

fore his Priest-

hood is more

excellent then

the Levitical;

f Because there

is no mention

of his death.

confirmation is among them an end of all strife.

17 So God willing more abundantly shew unto the bettes of promise the stableness of his counsell, bound himself by an oth-

18 That by two immutable things wherein it is impossible that God shoulde lie, wee might have strong consolation, whiche haue our refug to hold fast the hope that is let before vs.

19 Whiche we haue, as an ancre of the soule, both sure and redauit, and it entrieth into that which is within the vnyte,

20 Whether the forerunner is for vs entred in, even Iesus that is made an high Priest for ever after the order of Melchisedec.

C H A P. VII.

1 Her comparis the Priesthood of Christ to Melchisedec, **2** Also Christ's Priesthood with the Leuites.

3 Of this Melchisedec was King of Sa-lem, the Spirit of the most high God, who met Abraham, as he returned from the slaughter of the Kings, and blessed him:

2 To whom also Abraham gaue the tithe of all things, who first is by interpretation King of rightrounesse: after that, he is also King of Salem: that is, King of peace.

3 Without a father, without mother, without knees, and hath neither beginning of his dayes, neither end of life: but is like ned unto the Sonne of God, and continueth a Priest for ever.

4 Now consider how great this man was vnto whom euen the Patriarch Abraham gaue the tithe of the hostes.

5 For verely they which are the children of Leui, which receiu the office of the priest hood, haue a commandement to take ac-

cording to the law, tithes of the people (that is, of their brethren) though they came out of the loynes of Abraham.

6 But he whose kinred is not counted among them, received tithes of Abra ham, and blessed him that had the pro milles.

7 And without al contradiction, thelesse is blessed of the greater.

8 And her men that die receive tithes: but there haue received them, of whom it is witnessed, that he liueth.

9 And to say as the thing is, Leui alio which receiuetith tithes, payed tithes in Abra ham.

10 For hee was yet in the loynes of his father Abraham, when Melchisedec met him.

11 If therefore perfection had bene by the Priesthood of the Leuites (for under it the Law was established to the people) what needed it furthermore, that another Priest shoulde rise after the order of Melchisedec, and not to bee called after the order of Aaron?

12 For if the Priesthood bee changed,

then of necessitie must there be a change of the Law.

13 For he of whom these things are spo-ken, pertaineth unto another tribe, whiche are both of one man serued at the Altar.

14 For it is evident, that our Lord sprang out of Iuda; concerning the which Tribe Moses spake nothing, touching the Priest hood.

15 And it is yet a more evident thing, he is Priest and Law maker.

16 Which is not made Priest after the Law of the carnall Commandement, but after the power of the endless life.

17 For he testifieth thou, * Thou art a Priest for ever, after the order of Melchisedec.

18 For the Commandement that went before, is disannuled, because of the weaknes therof, and unprofitablenesse.

19 For the Law made nothing perfitt, but || the bringing in of a better hope made perfitt, || Or, it was an introduction of a better hope.

20 And truly as it is not without an oath (for these are made Priests without an oath):

21 But this, hee is made with an oath by him that layd vnto him, * The Lord hath others are bala- wome, and will not repent, Thou art phemous, that Priest for ever, after the order of Melchisedec.

22 By so much is Jesus made a surety of a better Testament.

23 And among them many were made Priests, because they were not suffered to die by the reason of death.

24 But this man, because hee indurath euer, hath an everlasting Priesthood.

25 Wherefore, he is able also perfectly to save them that come vnto God by him, fe- lyppling that ing her euer liueth, to make incircelion for that wanteth, them.

26 For such an hie Priest it became vs to have, which is holy, harmellese, undefiled, se- parate from sinnes, and made higher then the heauens:

27 Which needed not dayly as those high Priests to offer vp Sacrifice, * first for his owne sinnes, & then for the peoples: for that did he once, when he offered vp himself.

28 For the Lawe maketh men high Priests, which haue infirmities: but the word of the oath that was since the Lawe, maketh the Sonne, who is conseruado for euermore.

29 And hee offered vp the same sacrifice without blasphe mye be laid to be offered againe, or else by any creature: for none could offer him, but himselfe.

30 Not that was first made after the Law was giuen: but because the declaration of that eternall oath was then revealed vnto the world.

C H A P. VIII.

6 He pouereth his abolishing as well of the Leuiti- cal Priesthood, as of the old Covenant by the spirituall and everlasting Priesthood of Christ, **8** And by the New Covenant.

N ow of the things which wee haue spo-ken, this is the summe, that wee haue such an high Priest, that sticke at the right hand of the Throne of the Majestie in heauens.

2 And is a minister of the Sanctuary, **a** That is, be- yng and

The new Testament.

b Which is the body of Christ.

c For all it should be corruptible.

d He prooueth

that Christ's bo-

dy is the true ta-

bernacle, and

that hee must

needs be made

man, to the intent

that hee

might haue a

thing to offer,

which was his

body.

Exod. 25.40.

altes 7.44.

e Seeing the of-

ferings of the

Loues were but

shadowes of

heauenly things,

as appeareth by

the oracle to

Moser, it follow-

eth then that

Christ heavenly

Sancuary, his

Tabernacle and

Office, are farre

more excellent.

ff Or, covenant.

Irra. 31.31.

rom. 11.27.

chap. 10.16.

i That is, when

Christ shall re-

mit our sinnes by

the preaching of the

Gospel.

g Signifying,

that there should

be no more clui-

tion, but all shall

be made one

Church.

h Man by trans-

gressing the

bands of the

Covenant could

not enjoy the commoditie thereof.

i Men shal not in the time of

the Gospel be so ignorant as they were before,

but shal know God

much more perfectly through Christ.

and of the true Tabernacle, which the Lord sicht, and not man.

3 For every high Priest is ordained to offer both gifts and sacrifices: wherefore it was necessary, that this man shoulde haue somewhat also to offer.

4 For he were not a Priest, if he were on the earth, seeing there are Priests that ac-

cording to the Law offer gifts.

5 Who serue unto the patene & shadow of heauenly things, as Moses was warned by God, when he was abou to finish the Tabernacle. See, laid he, that thou make all things according to the patene shewed to thee in the mount.

6 But now our high Priest hath obtained a more excellent office, in as much as he is the Mediator of a better Testament, which is established upon better promises.

7 For if that first Testament had bin faulte, no place shoulde haue bin sought for the second.

8 For in rebuking them, hee saith, Behold, the dayes will come, saith the Lord, when I shall make with the house of Israel, and with the house of Juda, a new Testament:

9 Not like the Testament that I made with their fathers, in the day that I take them by the hand, to lead them out of the land of Egypt: for they continued not in my Testament, and I regarded them not, saith the Lord.

10 For this is the Testament that I will make with the house of Israel, After thos days, saith the Lord, I will put my lawes in their minde, and in their heart: I will write them, and I wil be their God, and they shall be my people:

11 And they shall not teach every man his neighbour, and every man his brother, saying, know the Lord: for all shall know me, from the least of them to the greatest of them.

12 For I will be mercifull to their un-

righteousnes, and I will remember their sinnes and their iniquities no more.

13 In that he saith, A new Testament, hee hath abrogated the old: now that which is disannuled and waded old, is ready to vanish away.

14 Men shal not in the time of the Gospel be so ignorant as they were before, but shal know God much more perfectly through Christ.

C H A P. IX.

1. How that the ceremonies and sacrifices of the Law are abolished, i.e. by the eternite and perfecte on of Christ's sacrifice.

2. Then the first Testament had also ordinances of religion, and a worldly sanctuary.

3. For the first Tabernacle was made, wherein was the candlestick, and the table, and the shewbread, which Tabernacle is called the holy places.

4. And after the second vaille was the Tabernacle, which is called the vaille of all.

5. Which had the golden center, and the Ark of the Testament overlaid round a-

To the Hebrewes.

The force of Christ's death.

bone with golde, wherein the golden pot which had Manna was, and Aaron's rod that had budded and the tables of the Testamant.

6 * And over the Arke were the glorious Cherubins, shadowing the Mercy seat of which things we will not now speake particulerly.

7 Now when these things were thus ordained, the Priests were always into the first Tabernacle, and accomplished the service.

8 Whereby the holy Ghost this signified that the way into the hollest of all was not yet opened, while as yet the first Tabernacle was standing.

9 Which was a figure for the time present wherein were offered gifts and sacrifices that could not make holy, concerning the conscience, him that did the service,

10 Which only stood in meats and drinke, and divers washings, and carnall rites, vntill the time of reformation.

11 But Christ being come an his Priest of good things to come, by a greater and a more perfect Tabernacle, not made with hands, that is, not of this building,

12 Neither by the blood of goates and calves, but by his owne blood entered he into the holiest place, and obtained eternal redemption for vs.

13 * For if the blood of buls & of goats, and the ashes of an heifer, sprinkling them compared with that are vnclean, sanctifieth as touching Christ are but the purifying of the flesh,

14 How much more shall the blood of Christ, which through the eternall spirit offered himselfe without spot to God, purge youe your conscience from dead works, to serue till the living God?

15 And for this cause is he the Mediator appointed of the new Testament, that through death g. Which was which for the redemption of the transgression that were in the former Testament, they which were called might receive in which is the promise of eternall inheritance.

16 For where a Testament is, there must i. For Christ was bee the death of him that made the Testament.

17 * For the o. Testament is confirmed the Priest, when men are dead: for it is yet of no force.

18 Wherefore, neither was the first ordene d without blood.

k The Leuiticall

Priest offered

beasts blood, but Christ the true and eternall Priest offered his owne blood, which was most holy and pure: the Leuiticall Priest offered yearly, and therfore did only represent the true holines: but Christ by one only sacrifice hath made holy for ever all them that belieue.

19 Outwardly in the sight of man. 1.Pet. 1.19. 1.Iohn 1.7. 1. John 1.5.

20 Which of themselves procure death, and are the fruits thereof. Luke 1.74. Rom. 5.6. 1.pet. 1.18. n Made betwee God and Christ, who by his death should make vs heires. Gal. 3.15. o He prooueth that Christ must die, because the covenant or Testamente is of none effect without the death of the Testator. p Without the death of beasts that were sacrificed, which signified that Christ would pacifie his fathers wrath with his blood.

19 For

For this Melchisedec king of Salem, Priest of the most high God, who met Abraham returning from the slaughter of the Kings, and blessed him:

2 To whom also Abraham gaue a tenth part of all: first being by interpretation king of righieousnesse, and after that also king of Salem, which is, king of peace.

3 Without father, without mother, + without descent, hauing neither beginning of dayes nor end of life: but made like vnto the Sonne of God, atibeth a Priest continually. 1 Gr. with pedigree.

4 Now consider how great this man was, vnto whom euen the Patriarch Abraham gaue the tenth of the spoiles.

5 And verily they that are of the sonnes of Levi, who receiuе the office of the Priesthood, haue a commandement to take Tithes of the people, according to the Law, that is of their brethren, though they come out of the loynes of Abraham:

6 But hee whose || descent is not counted from them, received tithes of Abraham, and blessed him that had the promises. 2 Tr. p. 53

7 And without all contradiction, the lesse is blessed of the better.

8 And here men that die receive tithes: but there he receiueth them, of whom it is witnessed that he liueth.

9 And as I may so say, Levi also who receiueth tithes, payed tithes in Abraham.

10 For hee was yet in the loynes of his father when Melchisedec met him.

11 If therefore perfection were by the Leviticall Priesthood (for vnder it the people receiued the Law) what further neede was there that another Priest shoulde rise after the order of Melchisedec, and not be called after the order of Aaron?

12 For the priesthood being chanzed, there is made

made of necessitie a change also of the Law.

13 For he of whom these things are spoken, pertaineth to another tribe, of which no man gaue attendance at the Altar.

14 For it is evident that our Lord sprang out of Juda, of which tribe Moses spake nothing concerning Priesthood.

15 And it is yet farre more evident: for that after the similitude of Melchisedec there ariseth another Priest,

16 Who is made not after the Law of a carnal commandement, but after the power of an endlesse life.

17 For he testifieth; Thou art a Priest for ever after the order of Melchisedec.

18 For there is verily a disanulling of the commandement going before, for the weakenesse and vnyprofitablenesse thereof.

19 For the Law made nothing perfect, || but the bringing in of a better hope did: by the which we draw nigh unto God.

20 And in as much as not without an othe hee was made Priest,

21 (For those Priests were made || without an oath: but this with an oath, by him that said unto him, The Lord sware and will not repent, thou art a Priest for ever after the order of Melchisedec.)

22 By so much was Jesus made a suretie of a better Testament.

23 And they truly were many Priests, because they were not suffered to continue by reason of death.

24 But this man because he continueth euer, hath an || unchangeable Priesthood.

25 Wherefore hee is able also to saue them || to the bittermost, that come unto God by him, seeing he euer liueth to make intercession for them.

26 For such an high Priest became vs, who is holy,

harmle-

The seconde Epistle of S. Paul

leth in vs. Thys thou knowest howe that all they whiche are in Asia, be turned from me, Of whiche sorte are Phygilos and Hermogenes. The Lorde gene mercye unto the house of Onesiphoras, for he ofte refreshed me, and was not alameyn of my chapne; but when he was at Rome, he sought me oute very dylgently, and founde me. The Lorde graunte unto hym that he myape synde mercye with y Lorde at that dafe, And in howe manye thinges he myupistred unto me at Ephesus thou knowest very well.

The iiij. Chapter.

Sixtis as in the fyfth Chapter, to bee he exhortid hym to be constaunt in troule, to suffer manfully, & to abyde tyme in the holome doctryne of our Lorde Jesu Christe,

A  Hou therfor my sonne, he stryng in the grace that is in Christ Iesus. And what thynges thou hast heare of me, manye bearing wytnes, thysame deluyer to saythfull men, whiche are apte to teache other.

Thou therfore suffer affliccion as a good soulper of Jesu Christe. No man that warreth entangleth hym selfe with worldsy busynesses, and that because he woulde please hym that hath chosen hym to be a soulper. And though a man stryve for a masterpe, yet is he not crowned, except he abyue lawfullpe. The husbandman that laboureth mult spalte reape of the frutes. Consider what I saye. The Lorde geuthe understandyng in all thynges.

Remember that Jesus Christe bynge of the sede of David, tolde agayne from death ac cordyng to my Gospell, whereto I suffer trouble as an eupill doar, even unto bondes. But the wode of God was not bounde. Here fore I sufferre all thynges, for the electes sakes, that they myght also obayne the saluacion, which is in Christe Iesus, with eternall glori. **I**t is a true saying, if we be deade in hym we also shall lyue with hym. If we be pacfyng, we shal also raygne with hym. If we denye hym, he also shal denye us. If we belene not yet abyde he saythfull. He can not deny hym selfe. Of these thynges put them in remembrance, and telle them before the Lorde, y they stryve not aboute wordes; which is to no profyte, but to perwerte the hearers.

Studie to shewe thy selfe laudable unto God a workeman that nedeth not to be alaymed dypydynge the wode of ruste instelpe, Dungholly and bapne voyses passe ouer. If so they that encreace unto greater vngodlynes, and they wordes shall crete even as doeth a cancre: of whose number is Hymenes & Phylistes: which as coaceruping the triueth have erred, sayng that the resurreccyon is past, al redy, and to deliue the fayth of diuers persons.

But the fure grounde of God remayneth, and hath thy seal: the Lord knoweth them y are his, qetuerye man that calleth on the

To Timothee.

fol. xxviiij.

name of Christe departe fro iniquite, Notyn standyng in a greate house are not onylpe vells of golde and of siluer, but also of wood and of earthe, some for honoure, and some bins to dylphonour. But of a man purg hym self from suche felowes, he shalbe a vessele sanctyed unto honoure, mete for the Lorde, & prepared unto all good workes.

Enlyss of youth aymyd, and folow ryghteousnes, fayth, loue, & peace, with them that call on the Lorde with pure herte. Solv the & bulearned questiuns put from thys, remembryng that they do, but gede stryfe. But the seruante of the Lorde must not stryve, but must be peable to all men, and apte to teache, and one that can sulcre the evyll in meakenes, and can informe them that resulfe; pf that God at any tyme wyl geue them repentaunce for to know the truely, that they may come to them selues agayne out of the snare of the devyll, whiche are nowe taken of hym at hys wyl.

The ijij. Chapter.

The prophete schet of the persecus tyme, screech oure hypercetes in theyr colones, tellen us what they be within, for all theyr eyas faces outwardytye. Persecus upon for the gospell.

A  Hys understand, that in the last dapes shall come perplous to i. Tim. iiiij. ames, for the men shall be louers i. Petri. iij. of thei owne selues conteinous, Jude. ii. bolters, prouide, cursed peckers, apesbedient to father and mother, unthankfull, unholly, unkynde, truce breakers, cubbaine false accusers, ratouners, fierce despys. Thys was dapes of the whiche are good, traptours, heyd prophelyed of dape, heyd riend, gredy upon voluptuousnes them that more then the louers of God, hauntyng a lym shoulde pre- lystude of Godly lypynge, but haue denyed y trud holynes power thereof; and luche abhore. Of thys sorte are they which enter into houses, & bring into boordage wome laden with synne which women are led of dyuers lustes, ever learyng, and never able to come unto the knolledge of the truely.

As Iannes and Iambres with stode besydes, ruien so do these resile the truely, me they are of corrupte myndes, and lewde, as cōter- Iodes. Iupug the sayth, but they shal preuale no lo- Jambres, ger, for thei madnes shalbe dittered unto all men as thei was. But thou halte sene the experiance of my doctrine, falsypon of lypynge, purpole, sayth, long suffering, loue, pacience, persecutors, and affliccionis which happened unto me at Antioche, at Ioniun and at Epytra: whiche persecutors I suffered paciently. And from them all, the Lorde deliuered me. Bea and all that wyl lypne Godly in Christe Iesu, mult suffer persecutors. But y euill man and dysperuers shal ware wolle & worse whyle they decepue, and are deceipted them selues.

But continue thou in the thynges whiche thou hast learned, which also were committed vnto the sayng thou knowest of whome thou hast

Electe.

Louenantes.
Math. x. d
Marc viii. c
Roma. iij. a

Hymenes,
Phylistes.

The Epistle of S. Paul

S. Petri ad
Scripturam.
Dost learned them, and for as muche also as
thou hast knownen holp scripture of a chyld,
whiche is able to make the wylle unto salvaci-
on thorwte the laptyn which is in Christ Iesu
ffor al scripture genen by inspiratio[n] of God,
is profitable to teache, to impoure, to amende
and to instruct in ryghtousnes, that the man
of God mape be perfecte and prepared unto
all good wokes,

The 11th. Chapter.

Professeur Timothe to be feruent in the Word
and to fuster aduersitie, malice menysoun of hys own
death, and hyddeck Timothe to me vato hym.

The that be feruent, be it in season or out of season, I haue no true proue, rebuke, exhort, wþth all long susterring fayth nor lust and doctryne, for the tyme wþll come, when to lue Godly they wþll not suffer wholsome doctryne; but leke euer after they dwone lukes shall they (whose new doctours res pch) get them an heape of teachers, & thal turne they: ears from the truthe, and shalbe given unto f. bl. s. But watche thou in all thynges, and suffre aduersitie and dofy work of an Evangelist, fulþill thyne ofysre unto þtmost.

But notwithstanding, I am now ready to be offered, and the time of my departing is at hande. I have fought a good fight, and have fulfilled my course, and have kept the faith. From henceforth is laid up for me a crown of righteousness which the Lord that is a righteous judge shall give me at that day: not to me only, but unto all them that love his company. Wherefore I will not be slow to come unto you at once.

Col. iii. d.
Luke the Euā unto Dalmacia. **E**nclipe Euā is wþt me,
yeleste.
For Demas hath left me & hath loued this
present worlde, and is departed into Thyslonica. Crescens is gone to Galacia, & Titus
into Dalmacia. **D**uelpe Euā is wþt me.
Take Marke and bryng hym wþtþ the for
he is necessarþe unto me, for to minister. **A**nd
Tychicus haue I sent to Ephesus. The cloke
that I lefte at Troada wþt Larpus, when
þou comest, bryng wþtþ the, and the boches
but specially þe partchement. Alexander the
coppersmith oppid me muche evyll, the Lord
rewarde him, according to his dedes, of whos
þe þou ware also, **F**or he wþtþ stode our prea-
thyng loze.

DAt my fyrste amsweryng, no man assilid
me, but all forsoke me. I prape God that it
m ape not be lased to theri charges: ¶ Not-
withstandyng the Lord assilid me, & stregh-
thyd me, that by me the preacheunge shoulde
be fulfylid to the bittermeste, and that al the
Gentyles shoulde heare. And I was delvey-
ed out of the mouth of the lyo. And the Lord
shall delver me from all evyl dopinge, and
shall kepe me to his heavenly kyngdom. To
whom be mape for ever and ever. Amen. **L**

Vito Titus.

Galue Psæta and Aquila, and the houſe
holde of Dneiphorus. Cratulus abode at Co-
rinthum. Trophimus I lelte at Mypletum
Spche. Make spedē to come before wynter. Li-
bolus greteth the, and Pudens, and Linus, &
Clandia, and all the bretheren. The Lord Je-
sus Christ be with thy ſppozite. Grace be with
you. Amen.

The ende of the seconde Epystle wrpten
fram Rome vnto Timothe, when Paul
was presented the seconde tyme
vpon before the Emperoure
Cern.

The Prologue vpon the Epistle of S. Paul the Apostle unto Ti- tus.

THys is a sho~~w~~ppish whe-
re in yet is compayned at that it is ne-
dful for a christian to knowe.
In the fift Chapte he declareth
what maner of man a kyng shal-
be, curate ought to be: that is to
writte, heroures, and learned, to
preache and defende the Gospell,
and to confounde the doctrine of truslspnge in mon-
thes and mannes tradicions whiche ever syghte a-
gnoste the safrer, and carpe avowe the conuictioun
captive from the fredome that is in Christe into the
boudage of theri owne imagnacioun and ieuencys
as though theri thynge shoulde make a man
good in the sighte of God, which are to no plesure.
The seconde he teacheþ all degrees, old, yonge
men, women, maisters, and seruantes howe to behaue
theri selues as they which Christe hath boughþe with
hys blude to be his proper or pecular people, to
glorify God with good wokes.
In the thirde he teacheþ to have ure temporall ma-
iers, and to obere them, and yet hysperche to Christe
agnoste, and of the grace that he hath purchased for
us, that no man shoulde thynde that the obediencie
to paynes lase us by any other woorke shoulde in-
dite vs before God. And laste of all he
chargeþ to accepte the compaune
of the subhoysemen and of
the heretiques.

The Epistle of Saynt Paule the Apostle unto Timotheus.

The first Chapter.

Quare exhorteth Titus to overseue priesles & W^m
Popkes in eurye citie, declarthe what maner of men
they ought to be that are chosen to that offyce, & that
each of them to rebute such as shall say shynge the same.

Aule the ser-
vant of God and
an Apostle of Jesu
Chall, to preache y
faythe of Goddes
elect, & the knowled
ge of that truethe,
whiche is after
Godlynes, vpon
the

The Epistle of S. Paul

the hope, of eternall lyfe, whiche lyfe God þ
can not lyve, hath prompsted before the wrold
beganne: but hath opened hys wrode, at the
tyme appoynted thoroþe preacþyng whiche
preacþyng is conuippted unto me by the co-
maundement of God our saupoure. To Ti-
meus calleth **Elders** **Timot.iii.** tu s hys naturall sonne in the common fath-
er, Grace, merci, and peace frō God the fath-
er, and from the Lorde Iesu Christe our sau-
oure.

B **C** For thys cause left I the in Crete, that
i. Timot.iii. thou shouldest perforne that whiche was lac-
kis bishops and kynges, and shouldest ordene elders in every
elders are all kynges as I appoynted the. If any be faute-
one & an olde leſſe, the husbande of one wome haunþing kyr-
che chosen to full chylæn, whiche are not sclaudned of ry-
gouerne the ote, neþher are dysobedient. For a kyngesse
congregaciō must be fauteleſſe, as it becomenly the iþui-
in doctrine & ſter of God: not cubbone, nor auytre, no
kynges. **D** onkarde, no kyngere, not geuen to ſylyng lu-
cke; but herberous one that loueth goodnes, so
ber imþind, ryghtuous, holte temperate, and
ſuiche as cleaueth unto the true wrode of doc-
trine, that he mape be able to exhort wþth
wholesome leaunþng, and to iþuine them,
that ſaye agaynſte it.

C **L** For there are many dysobedient; & tal-
kers of vanite and diſcypules of myndes, na-
mely they of the circumciſion, whose mouthes
must be ſtopped; whiche peruerte whole hou-
ſes teacþyng thysges whiche they oughte
not because of kyngy luccre. One beying of the
ſelues, which was a poete of theſe owne, laid:
Roma.xliii. b The Cretians are alwaþys lyars, euil beautes
and slowe helpeſ. Thys wytneſſe is true,
wherfore rebuke them sharply that they may
be ſounde in the fath, and not takynge heide to
Jewes fables and comauaundementes of me-
that turne from the truthe. Unto the pure
are all thysges pure, but unto them that are
defyled and vñbeleuynge, is noþyng pure; but
even the very myndes and conſcienceſ of
them are defyled. They confeſſe that they
knowe God: but wþth the dedes they denye
him, and are abhomynable and dysobedient,
and unto all god's wrothes diſcommendable.

The viii. Chapter.

2 We callē hym howe he shall teache all degrees
how to behaue them ſelues

Olde men, **B** It ſpeaketh thou þ whiche becom-
meth whollome leaunþng. That the elder me be sober, honest, di-
cret, ſounde in the fath, in loue,
and in patience. And the elder
women Iphewysle, that they be in ſuch rymet
as becommeth holynes, not falſe accūlars, not
geuen to muche diþkynge, but teachers of
honest thinges to make the pong wome ſobie
mynded, to louethei pi husbandes, to loue their
chylæn, to be diþcret, chale, hufwif, good
& obediet unto thei ownne husbandes, þ the
word of God be not enþ ſpoken of. Pong me-
Pong men, Iphewysle exhort that they be ſobie mynded,

To Titus.

fol. xix.

G Abone all thysges the we thyfelfe an eu- **B**
sample of god worches wþth iþucript doc-
tryne wþth honeþy, and wþth the wholesom
wrode, whiche canoþ be rebuked, that he whiche
wþthſtandeth, mape be ashamed, haunþng no-
thyng in you that he mape diþciple. The ſer- **Seruantes;**
nauntes exhort to be obediet unto thei owne **Ephes.vi. a**
maphlers, and to pleafe in al thysges, not ali- **Col.iii. b**
ſweringe agayne, neþher be pþchers, but þ **i. Petri. y.e.**
they ſhewe all good ſapthuines, that they
mape do worþip to þ doctryne of oure sau-
oure God in all thysges.

F For the grace of God, þ bringeth ſaluation **B**
unto al men, hath apered & teacheth vs þ we
ſhoulde denye vngodlynes & worldly luſtes,
and that we ſhoulde ſpue ſobre imþind rygh-
touſtſte and Godly in this preſent wrold, lo-
kyng for that bleſſed hope and gloriouſ ap-
pering of the myghty God, and of oure ſa-
uoure Iesu Christe, whiche gaue hym ſelfe
for vs, to redeme vs from al vñrightuousnes
and to pourge vs a peculiār people unto him
ſelfe, ſeruelt genē unto good wrothes. These
thysges ſpeak, and exhort, I and rebuke,
wþth all commandyng. Se that no man de-
ſpyle the.

The. iii. Chapter.

C Of the obedieſſe to ſuch as are in auothirſte. We
wareneth Thus to beware of polythe and vñprofy-
ble queſtions.

V Arne them that they ſubmpte **B**
their ſelues to rule and power **D** iþcyples
to obeye thei oþpeſſe that they **must be obrey-**
be ready unto al good wrothes **ed.**
that they ſpeak euill of nomā
that they be noþyngers, but ſolſte, ſhewynge
all meaheſes unto all men. For we ouer ſelues
also in tyme past, vñwif, dysobedient, di-
cypule, in daunger to luſtes, and to diuers
maners of vñrightuousnes, lyvynge in malþe-
onſeſ and enuye, ful of hate, hatyng one ano-
ther.

F But after that the kyndnes and loue of our **B**
ſauoure God to man wrode appered, not of **i. Tim. i. a**
the deſſes of rightuousnes, whiche we wrongte
but of his merci he ſaned vs, by the fountain-
ne of the newe birth, & with the renyng of þ **Mercyſ la-**
holpe ghost, whiche he ſlid on vs abundantly,
þ, thoroþe Iesu Christe our ſauoure, that
we ones iþuiped by his grace, ſhoulde be
heþes of eternall lyfe, thoroþe hope. If Thys
is a true ſayngye.

C Of theſe thysges I would thou ſhouldest
certypye, that they whiche beleue God, might
be diþpente to go towarde in good wrothes.
Theſe thysges are good and profitable unto **i. Tim. ii. d**
men. Ffolþy questions and genealogies, and
braulþng and ſtryfe aboute the law auopdes
ſoþthey are vñprofitable and ſuperfluous. **A**
man that is geuen to herespe, after the fulle
& the ſeconde admonicion auopde, remeþing
that he he that is ſuiche, is peruerte, and ſynnethe
even damned by his owne iudgement.

R. ii. G When

The Epistle of S. Paule

¶ When I shall sende Artemas unto the or
Tichicus, be diligent to come to me unto Mi
chopolis. ¶ so I haue determineded there to
writter. Wrynges remas the lawpar' and Apol
los on the p[ro]m[er]e diligent[er], that nothing
be lackinge unto the. And let oures also learne
to excell in good workes as farforthe,
as nede requireth, that they be not
unfrutful. All that are with
me salute the. Write
them that loue vs
in the capthe
Grace be
vpon
all.
A M E M.
Wryten from Michopolis
a cpte of Macedo
nia.

unto Philemon.

Sapth, is fructfull thowre knowledge of all
good thynges, whiche are in pon by Iesus
Christe. And we haue greate ioye, and conso
lation ouer thy loue; ffor by the (brother) the
saints heret[er]e are confouled.

¶ Wherfore though I be bold in Christe to
enioyn the, that whiche becommeth the: yet v
for loues sake I rather besyre the, though he I
be as I am, even Paule aged, and now in bo
des for Jesu Christes sake. I besyche the for
my sonne Onesimus, whom I begat in my
bones, whiche in tyme passed was to the un
profitable both to the, and also to me, whome
I haue sente home agayne. Thou therfore re
repue hym, that is to say, myne owne bowels
whome I woulde fayne haue receaved with
me, that in thy tyme he myght haue ministred
unto me in the bones of the Gospell. Neuer
thesel[er]e, wþout thy mynde, woulde I do no
thyng, that the god whiche syngeth of þ,
woulde not be as it were of necessitie, but
wyllynglye.

Happelpe he therfore departed for a season
that thou shouldest recepue hym for ever, not
towre as a seruaunte, but above a seruaunte
I meane a brother beloved, specyally to me;
but howe muche more unto the, bothe in the
fleshe and also in the Lorde. ¶ If thou count me
a felowe, recepue hym as my selfe. ¶ If he haue
hurte the, or swerte the oughte that lye to
my charge, I Paule haue wryten it to myne
owne hande, I wþil recompence it. So that
I do not lase, to the, howe that thou dwelst in
to me even thyne owne selfe. Even so brother,
let me enioyn the in the Lorde. Comforste my
bowelles in the Lord, Trusting in thyne obe
dience, I wrot unto the knowing, that thou
wþlt do more then I lase for. Moreouer pre
pare me londinge ffor I trule thowre the
healpe of your prayres, I shall be gauen unto
you. There lature the Ephaphias my felowe
prisoner in chust Jesu. Marcus, Aristarchus Marke and
Demas, Lucas, my helpers. ¶ The grace of our
Lorde Jesu Christe be with your spyp[er]tes. Amen.

¶ Sent from Rome by Onesimus a seruaunte.

The Prologue

upon the Epistle of S. Paul
the Apostle unto Phile
mon.

¶ Myrs Epysotle S. Paule shew
meth a godly example of christen
loue. wherein we se howe Paule ta
keth ffor Onesimus unto hym & ma
ker intercession for hym vnto his
master and healper hym wþch all
that he maye, and beweck hym selfe
none other wþle then as though he hym selfe were the
lesse Onesimus. ¶ Much thyng per he sooth not wþch
power and autoritie, as he wel mig[ht] haue done,
but wþch of al amaneris and whatsoeuer
he myght of right do, that Onesimus myght
bo thysw[or]d towarde Onesimus, ¶
With great wchens & wisdom
teacheth Philemon to se his
duty in Ch[rist]e Iesus.

The Epistle of Sanct Paule vñ to philemon.

¶ We recypted to hear of the fforth & lant of Phile
mon, whom he desyrted to forscus his seruaunte One
minus and louingly to recepue hym agayne.

All the pryslo
uer of Jesu Christe
and brother Timo
thens.

Unto Philemon
the beloued, & oure
healer, and to the
beloued Appia, and
to Archippus our
felowe soulp[er], &
to the congregation of the house,

Grace be wþch you and peace from God
our father, and from the Lorde Jesu Christ.

I thanke my God, makyng mention al
wayes of the in my prayres, when I heare of
thy loue and sapth, whiche thou hast towarde
the Lorde Jesu, and towarde all sanctes: so
that the fellowshyppe that thou haste in the

A Prologue to the synt Epistle of S. Peter.

¶ His Epysotle of Sanct Peter
wrote to the heathen that were con
serued, and exhorteth them to stande
fast in the fayth, to grove therein
and to wþre perfecte, thosido all mar
king of iurying, and also good wþz,
kes.

In the fforth he declareth the iustisings of fforths
thowre Chirstes blode, and comforteth them wþ
the hewe of the sp[irit]e come, ¶ Merveth that we haue
not deserved it, but that the Prophete prophesied it
should be givin vs, and as Chirste wþch redemes
us out of fforths, all sanctes is helpe to herchour
to leade us alwey conuertayen, and because we be
evillye bought and made heires of a ryche inher
itaunce, to take dede that we lose it is not agayne tho
say our owne negligence.

The first Epistle

of S. Peter. fol. c.

fol. c.

In the secunde Chapter he welscheth that Christ is
the foundaspon and bren corner ston, wheroun all are
bypise thowdes fayth, whether it be Jewe or gentile,
and hote that in Christ they are made. Wylles, to
selle them selues to God. Chastis doo hym selfe
so leia the iutes of the falle that fyghte agynst the
fonic. And fonic he teacheid them in general to obey
the hostyle rulres, and then in spesyal he lacheth
the seruantes to obeseyn their masters be they good
or badde, and to suffer wronges of them as Chafe
suffered wronge for vs.

In the threes he reacheth the hypes to obere the
halldances, ye though they be halldances, and to ap-
parel them felles godlye as it becommeth holynesse.
And thereto that the humblomes suffer and bear the im-
Empyre of ther wises, and lyue according to knowl-
lege with thys, and then in generall he exhorteth
them to be forte, courteous, paciente & frondelike ones
to another, and to suffer by explaynnes after the
ensample of Christ;

In the fourth he exhorteth to ke spynne and to auoyde
the fleshe ther sobernes watchinge and prayer, and
to loue the other, and to knowe that all godlynes
are of God, and euerie man to helpe his neigbour
whiche he hath receaved of God, and synfully
not to wonder, but to reioice though theymed suffice-
for Chilens names sake leysage that as ther be par-
takers of hys affliccions, so shall ther be parta-
kers of hys glorie to come.

In the kyfþ he teached the Kyshoppes and priestes
howe they shoulde lyue and fede Chyldes floche: and
warneþ þis of the Deuyll, whiche on every lyde ly-
þet in wapkes, þis.

The fyrest Epis tyle of Sayncte Peter the Apostle.

The first Chapter.

The sochors that thoroive the aboude ure mercy of
God, we are begotten agayne to a iupice hope, and
howe fayth must be tryed, and howe the saluacion in
Christ is no newes; but a thonge prestmed of olde.
He exhorteth them to a godly conuerayson, for so
methis as ther are nowe heire a newe by the worder
of God.

Here Peter
(as other tru
Apostles do)
falle setteh
forth the trea
sure of mercy
whiche God
hath bounde
hym selfe to
gene vs for
Christes sake of God the father, thozowte the sanctisigne
of the lippynge, unto obedience & sprinklyng of
and then our the bloude of Iesus Christe.
dutpe what
Grace be wþþ you & peace be multiplied.
we are wþþd
Blessed be God the fater of our Sone
to do agayn, Iesus Christe, whiche thozowte his abundaunce
þf we wþþ be
mercy begat vs agayne unto aþþelp hope
partakers of þþ the resurreccyon of Iesus Christe from
the mercye,
death, to enioye an inhererance immortall &
undefiled, and that purþþpetly not, reserved
in heaven for you, whiche are kept by the po
wer of God thozowte saþþ, unto saluacon,
whiche saluacon is prepared all ready to be
Received in the laste tyme, in the whiche tyne
ye shall reioyce, thoughe nowe for a sealon



(þe) nede requipe) pe are in heunnes, thoro
manfolds temptacion, that yowre saphe
ones tryed beynge muche more perous, the
golde that preþesth though it be tryed with
(þe) mpre ghe be comide unto laude, glori, and
honoure, at the aþearinge of Iesus Christ
whome pe haue not sene, and pet lone hym, in
whome even nowe, though he se hym not,
pet do you beleue; and trioupe with iope wiþ
speakable and gloriouse; receyvynge the
ende of yowre sapthe, the saluacon of yowre
soules.

¶ Whiche salvacion haue the Prophete
enquiered and searched, whiche prophesied of
the grace that shoulde come unto you, lea-
vinge when or at what tyme of the iyypte
of Christe whiche was in them, shoulde signi-
fie, whiche iyypte tellysped before, the palle-
ons that shoulde come unto Christe, and the
gloze that shoulde follow after; unto which
Prophete it was declared, that not unto the
selues, but unto vs, ther shoulde mynster
the thynges whiche are now hereted unto
you of them whiche by the holpe gholte sent
doun from heauen, haue preached unto you
the thynges whiche the aungels desyre to be-
held.

Wherfore gydε hi the lynes of poure
mynches, be sober, and trut perfectelye on the
grace that is broughe unto you, by the decla-
ryng of Iesus Christe, as obedyent chydε
not fallyponyng youre felues unto your old
lustes of ignoraunce: but as he whiche called Ignoraunce
you is holpe, euen to be helpe in all maner is the cause
of conuersacion, because it is writteyn. Be ye of euyllyng
holpe, for I am holpe. upinge.

¶ And pſe he that ye call on the father,
which wþout ſpecte of perſon, iudgeth
accordyng to euer mannes wrokis ſe that
ye paſſe the tyme of poure pylgrimage in
feare, & ſor as muche as ye knowe howe that
ye were not reþemed wþ corruptible ly-
uer and golde, from poure dapne conuerſacy
on whiche ye receyped by the tradicion of
fathers: but wþ the preþous bloud of chyſt
as of a lambe undyed, and wþout ſpotte
whiche was ordeyned before the woulde was
made, but was declared in the laſte tyme for
poure ſakes, whiche by hys meaneſ haue be-
leued on God that rafped hym from death, &
glorifyed hym, that poure fapthe and hope
myght be in God.

Thad for as muche as pe haue purpysyd,
youre soules thowte the lypspite, in obeyng
the truthe for to loue brotherlye wþout saps-
ynge, se that pe loue one another with a pure
herte serpentyle: for ye are borne a newe, **not**
of mortall seede, but of immortall, by the wod
of God whiche lypeth, and lasteth for euer.
For all fleshe is as grasse, and all the glo-
þeþe of man is as the floure grasse. The grasse
wþddereth, and the floure falleþ awaþe, but
the wode of the Lordē endureþ euer. **A**nd
þys is the wode whiche by the gospell was
preached amonge you.

The kyngly Epistle

The notes.

And helphope a. A spuelpe hope is that whereby we be er-
ayne of euerlastynge lyfe.

The iiij. Chapter.

And exhorteth men to lufe alldynges. Merveld
that Chysl is the foundatyon wherpon they budyl,
prayern them to abygnynge from fleschly lustes, and to
obeye wodship rulars. And seruauntes monide he-
have them selues towardis thys masters. He exhorteth
to lufe after the example of Chysl.

And we be the
churches; v. y
obedience of
the herte is y
sonable mylke whiche is wþout coruypon
spiritualitay. That pe maye grove therein. If so be that pe
triffee. Bodie have tastid howe pleauant the Lorde is, to
ly sacrifice. Whome pe come as unto a lypunge stonye dys-
munt be ofte.
We be the
neigbours, rþtually* hyslise, and an holpe prielhode, for
for pþt hou to offer up spirituall sacryfice, acceptable to
offerset it to God by Iesus Chysl.
God, thou Whersoe it is contained in the scripture:
makell a bo- beholder, I put in Spon an head corner stonye,
dely Jþsol of electe and purpynge; and he that beleueth on
hym. B hym shall not be ashamed. Unto you therfor
Esa. xxvii. d whiche beleue, he is prepossous, but into them
Roma. ix. g whiche beleue not, the stonye whiche the bup-
psal. cxvii. c ders refusid the same is made the head stonye
xix. xxi. b in the corner, and a stonye to stonble at, and a
rocke to offende them whiche stonble at the
word, and beleue not that whereon they were
Brod. xiv. a set. But pe are a chosen generacion, a royall
Dce. ii. d pþelhode, an holpe nacyon and a peculair
Roma. ix. e people that pe shoulde shewe the vertues of
hym that called you oute of darkenes into his
marueilous lþght, whiche in tyme past were
not under mercye, but nowe hane obtayned
mercye. F

C + Dearlþ beloved, I beseeche you as stra-
giers and pylgrymes, abygnynge from fleschly
lustes, whiche syght agaynste the soule, and se
that pe haue honest comersafpon amounghe the
Gentyls, that they whiche backbyte you as
eupll doars, maye le poure good wrokis and
prays God in the dape, a. of visitacion.

C Subempt poure selues unto all maner o-
dinance of man for the Lordes sake, whether
it be unto the kyng as unto the chiefe heade;
other unto rulars, as unto them that are sent
of hym, for the puruyemente of eupll doars;
but for the laude of them that do wel. For so
is the wþll of God, that pe put to splence the
ignorancys of the folyshe men; as fre, and
not as haungynge the libertys for a cloke of ma-
licionsnes, but even as the seruauntes of God.
Honoure all men. loue brotherlye felawship,
feare God, and honour the kyng.

Seruauntes obey your masters wþth al-

of S. Peter.

feare, not onylpe pf they be good, and conre- D
ous; but also though they be frowarde. Ifo: Seruauntes,
it is thanke worthy pf a man for conscience Eph. vi. a.
towarde God endure gries, susteyning wþng. Col. iii. d
fullg. Ifo: what prapse is it, pf when pe be i. Col. vii. c
bastered for your faultes, pe take it paciflpe?
But and pf when pe do well, pe susteyne wþng
and taket parpenchy, then is there thanke to
God.

C Ifo her biutis develys were pe calld: for Our calyng
þt hylle also suffered for us, leaungyng us is to folowe
an ensample that we shoulde folowe his step' Chysl,
pes, whiche dyd no synne, neþher was
there gyle founde in his mouth; whiche when
he was reþuled, templed not agayne; when he
suffered, he threatened not; but committed y Esa. lii. c
cause to him that iudgeth ryghtuously, whiche i. John. iii. a
hys owne selfe bare oure spynes in hys body
on the tree, that we shoulde be deliuered fro
spyne, and shoulde lye in ryghtuousnes. By
whose strypes pe were healed. Ifo: pe were
as shepe goynge astray: but are nowe re-
turned to the sheperde and bþshop of your
soules. F

The notes.

a. Thys dape of wþstacpon is the tyme whe
God douchesafeth, by his inspracrons, to cal sitacpon,
a man to better lypung.

The iiiij. Chapter.

C + Howe wþpes oughte to oder the selues toward
them husbands and in them apparels. The duty of
men towardes theri wþpes. He exhorteth all men to
wþpe and lye, and purpynge to suffer troubl. Of
true baptisme.

B Phewys let the wþpes be in
suctiption to theri husbands, v
that even they whiche beleue not Wþpes, v
the wþde, wþpe wþthoute the Ephel. b. c
woerde be wonne by the conuer- Col. iii. a
sation of the wþpes; whylþ they beholde your
pure conueraciþ coupled wþth feare. Whose
apparell shall not be onwardes wþth hope-
ded heare, and hangyng on of golde, other
in puruyinge on of goryous apparell; but let
the hyd man of the harte be incorrupte with
a meke and a quetye spyrte, whiche spyrte i. Timot. iii. c
is before God a thyng muche set by. Ifo: af-
ter thys maner in the olde tyme dyd the holpe
women whiche trullid in God, per them sel-
ues, and were obedente to theri husbands
even as Sara obeyed Abraham, and called
hym Lord: whose daughters pe are as lþge Gene. xvii. b
as pe do well, and be not afraide of eyerie
shadewe.

C + Phewys pe men. a. dwell wþth them
accordynge to knowledgy, geuyng. b. ho-
moure unto the wþpe, as unto the weaker bel. Husbandes
sell, and as unto them that are heires also of i. Col. vii. a
the grace of Iste, that your prayers be not
lit.

C In conclusyon be pe all of one mynd, one
luster wþth another, loue as brethren, be
þpetfull

The syntre Epistle

of S. Peter.

No. c. f.

Piou. xviij. c petifull, be curteous, not rendring euill for
and. xxi. d euill, neþher rebuke for rebuke, but contra-
Roman. xij. d ry wylle, blesse, remembryng that ye are ther-
i. Chelſal. v. d unto called, even that ye shoulde be heires of
Pſal. xxvij. blessinge. If anþer man longe after ipſe, and
loueth to ſe good dapes, let hym reſrapine his
tonge from euil, & hiſ ſiþes that they ſpeakē
not gylle. Let hym eſchue euill and do good,
let hym ſeke peace, and enſue it. For the eyen
of the Lordē are ouer the rightuous, and his
earē are open unto their priþers. But the
face of the Lordē beholdeth them that do euil.
¶ Worouer who is it that wyl harne you,
þe folowe that whiche is good? Not with-
standing happy are ye, þe ſuffer for rygh-
tuſnes ſake. Pea and feare not though they
ſeme terrible unto you, neither be troubled,
but sanctifie the Lordē God in your hertes.
Be ready alwaies to geue an awſere to euer-
y man that axeth you a reaſon of the hope,
that is in you, and that with meheſes & feare,
trine.

Math. v. a **E**ne reaſon ty man that axeth you a reaſon of the hope,
of poure doc-
trine. **Titum. ii. a** **E**t is better (þe wyl of God be ſo) þe
ve ſuffer for wel doyng, then for euil doyng.
Hebreo. ix. d **F**or as much as Chylſt hath ones ſuffered
for ſinner, the iulfe for the uniuile, for to
bringe vs to God, and was kylled, as per-
teinante to the fleſhē, but was quickened in
the ſpirite.

Gene. vi. b **D**In which ſpirite, he alſo wente and prea-
ched unto the ſpirites that were in piffon, which were in tyme paſſed diſobedient, when
the longe ſufferinge of God abode excedinge
paciently in þe dapes of Moē, whyle the arche
was a preparing wherin fewe (that is to ſaiſe
dii. ſoules) were ſaued by water, which ſigni-
feth, c. baptism that nowe faueth vs, not þe
puttinge aſape of the ſpith of the fleſhē, but
in that a good conſcience conſenteth to God,
þe reſurrecion of Iefus Chylſt, whiche
is on the right haunde of God, and is gone
into heauen, aungelles, power, and myghte,
ſubdued unto him.

The notes.

To dwelle w a. He dwelleth wþþ his wþfe accordinge to
a wþfe accor- knowledge, that taketh her as a neccelarpe
dinge to a healper, and not as a bonde ſeruaunte or a
knowledge, bonde ſlave. And þe ſhē be not obedient and
healpfull unto hym, endeouoreth to beathe
the feare of God into her heade, that thereby he
maye be compelled to learme her dutie and
do it. But chieflē he muſte be ware that he
halte not in anþe parte of his dutie to her
ward. For his euill example, ſhall deſtrope
more then al the inſtruccions he can geue, ſhall
edifie.

To geue ho b. Erasmus in his annotacions, noteþ out of
mour to the Saint Jerome, that this honoure is not the
wþfe, bowþnge wþþ the knees, neither the decking
wþþ gold and preiōne ſtones, neither þe
the ſettinge of þe in the upper ſeates & high-

leſt places (which thinge we ſe moſte obſer-
ued in diuerſe regions.) But it is the abſta-
yinge from the neþher rebuke. For so (ſayeth
Sainte Jerome) is honoure geuen unto wo-
men, þt þey be not through our ouer muſhe
wantones defiled, and made of an unchall
mide.

This word honour (in this place) doeth al-
ſo extende it ſelfe unto amiable, kinde, and lo-
ving ſpeach, and to the Gentle miniliting of
al ſuch thinges as the ſtandeth nede of, and
chieflē when through the weakeſnes of na-
ture ſhe is not able to trauaile and laboure for
them, her ſelfe.

c. Here di diuers learned interpreters vnder-
ſtand by Baptisme, the blonde and paſſion of Baptisme,
Chylſt, for that is the thinge ſignified by Ba-
ptisme. And the waſhinge of oure ſoules by
the deaſt of Chylſt, is betokened by the waſ-
hing of the bodie in water.

The. iii. Chapter.

¶ We exhortē bimē to ſcale from ſyne, to ſpende
no more time in vice, to be sober and apt to praye, to
love eþer other, to be pacient in trouble, and to be-
ware that no man ſuffre as an euill doar but as a
Chrystian man, and not to be affaied.

D As much as Chylſt hath ſuf-
fered for vs in the fleſhē, armie **We** must be
your ſelves ſpckewiſe wþþ the partakers of
ſame mynde: for he which ſuf-
fereth in the fleſhē ceaſeth from ſufferinge
ſyne, that he hence forwarde ſhould ſpue of we wyl
as muſhe tyme as remaþeth in the fleſhē, have oure
not after the luſtes of men, but after the wyl
of God. For it is ſufficient for vs, þt we haue
spent the tyme that is paſt of the lufe, after the
wyl of the Gentiles, walking in wantonnes,
luſtes, dronkennes, in eatinge, drinkinge &
in abominable Iodolatrie.

¶ And it ſemeth to them a ſtrange ſyng, þt
that ne runne not alſo wþþ the ſame
excess of riote, and therfore ſpeakethe euill
of you, whiche ſhall geue a compaſte to hym
that ia red to iudge quiche & dead. For unto
this purpose verely was the Gölpel preached
a. unto the dead that they ſhoulde be iudged
þe other men in the fleſhē, but ſhould ſpue
befor God in the ſpirite. The ende of al thi-
nges is at hande.

¶ Be þe therfore discrete and sober, that þe
maþe be apt to prayers. But aboue all thi-
nges haue feruent love among you. For loue
covereth the multitude of ſprines. Be þe he-
berous one to another, & that without grud-
ginge. As euerie man hath receyued þe giftes,
minifter the ſame one to another as good my-
nifters of the maniſtolde grace of God. þt
anþe man ſpeake let hym talke as though he
ſpake the wordes of God. If anþer man myni-
ſtre, let hym do it as of the habilitie, whiche
God miniftreth unto hym. That God in all
thinges may be gloriþed thorowme IESU C
hylſt, to whom be prayle and domynyon
Eliſij,

The sytche Epistle

For rice, and whyle the wollede standeth.
Amen.

He that suffereth in Christ
with Christ. Dearchel beloved, be not troubled in his
heathe, whiche nowe is come amoung you to
thal reigne type you as though some strange thyng had
happened vnto you; but reioice in as much as
ye are partakers of Chistes passions, that
when his glori appereth, ye mape be mery
and glad.

If ye be railed vpon for the name of Christ,
happie are ye. For the spryte of glore, and
the sprytle of God resteth vpon you. On
thera parte he is euill spoken of, but on your
parte he is glorified.

Se that none of you suffer as a ministrer
or as a thefe, or an euil doaz, or as a busibody
in other mens matters. If any man suffer as
a Chasten man, let him not be ashamed, but
let him glori in God on this behalfe. For the
time is come that iudgemente must beginne
at the house of God. If it falle beginne at
us, what shal the ende be of them, whiche
leue not the Gospel of God? And of the righ-
taud, but tuous scall be saued, where shal the vngod-
thowore the sp and the sinner appere? Wherefore let them
lame spye, þe that suffer according to the wil of God, com-
Chist wente mit their soules to him with wel doing, as in
thoroþ, what to a faythfull creatur.
All the das-
nation of the
disobediente,
and vnbene-
fites be:

To þeade. A certayne learned expositer understande
thys, and that in the Chapter going before,
concerninge, preachinge to the spytres, to be
all one thyng. And that the meaunpge of
both is none other, but that the strenght of
Chistes passion was such, that it loued the
spytres of the faythfull, whiche were depar-
ted, before that tyme, and brought them into
such consolacion as they now haue. Whiche
no doubt is greater then that was, by as
much as the psoner telopeth more, when
he leath his fele payed, and his Iromes ta-
ken of hym, and lokeþ dalyþ to be decked
wþt gorgouſe robes, and to be set in pos-
session of incomperable richesse. For so stan-
deth it with the soules departed in the fayth
of Christ. They are by the death of Chist
set at liberty from al the bondes of sinne, and
do onely loke for the day of iudgement, whē
the incorruptible crowne of glore shall be ge-
uen vnto them, that both body and soule may
lyue for ever in the most joyfull presence of
Godhead.

The notes.

a. Certayne learned expositer understande
thys, and that in the Chapter going before,
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uen vnto them, that both body and soule may
lyue for ever in the most joyfull presence of
Godhead.

The vi. Chapter.

A special exhortation for bisches or prelles to
feed the flocke of Christ, and what theri burde is, and
what reward theri sal haue if they be diligent. To
exhorte young persons to submitte them selues to
the elder, euerie one to loue another, to be sober and
to warche, that they maye rebyle the enemye.

of S. Peter.

He elders whiche are amoung you, I exhort, whiche am also
an elder, and a wptnes of the affi-
cictions of Christ, and also a
partaker of the glori that shall Parishes the
be opened, se that pe fed Chistes flocke, Creke hath
which is amoung you, takinge the oversight wter; that is
of them, not as though pe were compelled thereto to whē
theroþ, but wþllingly, not for the desire of syl aye lotte,
thy luce, but of a good munde, not as though chaunce or
pe were ledes ouer the parishes, but that pe electron is
be an ensample to þe flocke. And when þe chiche to preache
þe hearde þat appere, ye that receive an in- Goddes
corruptible crowne of glorie. word.

þe Lykewple pe pouer submit poure selues
vnto the elder. Submit poure selues enverpe
man, one to another, knyt poure selues toge-
ther in lowlines of mynde. For God resteth
the proude & geueth grace to humble. I Sub-
mit poure selues therfore vnder the myghty
hande of God, that he mape exalte pou, when
the tyme is come. Caste all pou care to him:
for he careþ for you.

I Be sober and watch, for pou aduersarp þe
deuill as a roizinge spyon walketh aboue, se Matth. viii.
kinge whom he map devoure, who resisteth. Luke. xii.
fall in the fayth remembraunce, that pe do but Roman. xii.
fulfill the same afflictions, which are appoin Psalm. luig.
ted to poure brethen that are in the wollede.

The God of al gracie, which called pou vnto
his eternal glori by Chistle Jesus, shall hys We be ap-
owe selue after pe haue suffered a lile afflic- pointed to
tion make pou perfecte, shall settle, strengthen, suffice in this
and estableþ pou. To hym be glorie and do- wollede,
minion for ever, and whyle the wollede endus-
ret. Amen. I

þe By Sylvanus a faythfull brother vnto
you (as I supposse) haue I witten breþ, ex- C
hortynge and testifenghe howe that this is Marke the
true grace of God wherin pe stende. The Euangelike
companions of poure election, that are

þe of Babylon, salute pou, and Mar-

cus my lawne, Creke pe one

another wþt the

þyple of

loue,

Peace be wþt þou

all, whiche are in

Chistle Je-

sus.

AMEN.

The

THE FIRST EPISTLE generall of PETER.

C H A P. I.

He blesseth God for his manifold spirituall graces: so shewing that the salvation in Christ is no newes, but a thing prephesied of old: 13 And exhorteth them accordingly to a godly conversation, forasmuch as they are now borne anew by the word of God.



Peter an Apostle of Iesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2 Elect, according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Iesus Christ: Grace vnto you, and peace bee multiplied.

3 Blessed be the God, and Father of our Lord Iesus Christ, which according to his abundant mercy, hath begotten vs againe vnto a lively hope, by the resurrection of Iesus Christ from the dead,

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven || for you.

5 Who are kept by the power of God through faith vnto salvation, ready to be reueled in the last time:

6 Wherein yee greatly reioyce, though now for a season (if need be) yee are in heauenly manifold temptations:

7 That the triall of your faith being much more precious then of gold that perisheth, though it be tried with fire, might be found vnto praise, and honour, and glory, at the appearing of Iesus Christ:

8 Whom having not seen, yee loue, in whom, though now yee see him not, yet beleueing, yee reioyce with ioy unspeakable, and full of glory,

9 Receiving the end of your faith, even the salvation of your soules:

10 Of which saluation the Prophets have enquired, and searched diligently, who prophesied of the grace *that should come vnto you,*

11 Searching what, or what manner of time the Spirit of Christ which was in them, did signifie, when it testified before hand the sufferings of Christ, and the glory that should follow.

12 Vnto whom it was revealed, that not vnto themselves, but vnto vs, they did minister the things which are now reported vnto you, by them that haue preached the

Gospel vnto you, with the hely Ghost sent downe from heaven, whiche things the Angels desire to looke into.

13 Wherefore gird vp the loynes of your minde, be sober, and hope || to the end, for the grace that is to be brought vnto you at the reuelation of Iesus Christ:

14 As obedient children, not fashioning your selues according to the former lusts, in your ignorance:

15 But as he which hath called you, is holy, so be ye holy in all maner of conuersation;

16 Because it is written, * Be ye holy, for I am holy.

17 And if yee call on the Father, who without respect of persons iudgeth according to every mans worke, passe the time of your sojourning here in feare:

18 Forasmuch as yee know that yee were not redeemed with corruptible things, as siluer and gold, from your vaine conuersation received by tradition from your fathers;

19 But with the precious blood of Christ, as of a Lambc without blemish and without spot,

20 Who verely was foreordained before the foundation of the world, but was manifest in these last times for you:

21 Who by him doe beleue in God that raised him vp from the dead, and gaue him glory, that your faith and hope might bee in God.

22 Seeing yee haue purified your soules in obeying the truthe through the Spirit, vnto vnfained loue of the brethren: see that yee loue one another with a pure heart fervently.

23 Being borne againe, not of corruptible seed, but of incorruptible, by the word of God which lieth and abideth for euer.

24 || For all flesh is as graffe, and all the glory of man, as the floure of graffe: the graffe withiereth, and the floure thereof falleth awaie.

25 But the word of the Lord endureth for euer: and this is the word which by the Gospellis preached vnto you.

C H A P. II.

Her doborith them from the brach of eliatrice: 4 shewing that Christ is the foundation wherepon they are built. 11 he befecheth them also to obtaine from fleshly lusts: 13 To bee obedient to Magistrate, 18 and teacheth seruants how to obey their masters; 20 patiently suffering for all thing after the example of Christ.

W Heretore laying aside all malice, and all guile, and hypocrisies, and envies, and euill speakings,

* *Lutie. 11. 44
and 19. 2.
and 20. 7.*

G. much.

Ore, for vs.

I. Peter.

Christ's example.

2 As new borne babes, desire the sincere milke of the word, that yee may grow thereby,

3 If so be ye haue tasted that the Lord is gracious.

4 To whom comming, vnto a living stone, disallowed indeed of men, but chosen of God, and precious,

5 Ye also as lively stones, || are built vp a spirituall house, an holy Priesthood, to offer vp spirituall sacrifice, acceptable to God by Iesu Christ.

6 Wherefore it is contained in the Scripture, * Behold, I lay in Sion a chiefe corner stone, elect, precious: and he that believeth on him, shall not be confounded.

7 Vnto you therefore which belieue, || he is precious; but vnto them which bee disobedient, the stone which the builders disallowed, the same is made the head of the corner,

8 * And a stone of stumbling, and a rocke of offence, even to them which stumble at the Word, being disobedient, whereunto also they were appointed.

9 But yee are a chosen generation, a royall Priesthood, an holy nation, a || peculiar people, that ye shoulde shew forth the || praises of him, who hath called you out of darke-nesse into his marueilous light:

10 Which in time past were not a people, but are now the people of God: * which had not obtained mercy, but now haue obtained mercy.

11 Dearly beloved, I beseech you, as strangers and pilgryms, abstaine from fleshly lusts, which warre againt the soule,

12 Hauing your conuersation honest among the Gentiles, that || whereas they speake against you as euill doers, they may by your good workes which they shall behold, glorifie God in the day of visitation.

13 Submit your selues to every ordinance of man for the Lords sake, whether it bee to the King, as supreme,

14 Or vnto gouernours, as vnto them that are sent by him for the punishment of euill doers, and for the praise of them that doe well.

15 For so is the will of God, that with well doing yee may put to silence the ignorance of foolish men.

16 As free, and not vsing your libertie for a cloake of maliciousnesse, but as the seruants of God.

17 || Honour all men. Loue the brotherhood. Feare God. Honour the King.

18 Seruants, be subiect to your masters with all feare, not onely to the good and gentle, but also to the froward.

19 For this is thanke-worthy, if a man for conscience toward God endure griefe, suffering wrongfully.

20 For what glory is it, if when yee bee buffeted for your faultis, yee shall take it patiently? but if when yee doe well, and suffer for it, yee take it patiently, this is || acceptable || or, thanks.

21 For evn hereunto were yee called: because Christ also suffered || for vs, leaving || some reade, vs an example, that yee should follow his steps:

22 Who did no sinne, neither was guile found in his mouth.

23 Who when he was reviled, reviled not againe; when hee suffered, he threatened not; but || committed himselfe to him that judgeth || or, committed his cause,

24 Who his owne selfe bare our sinnes in his owne body || on the tree, that we being || or, &c.

dead to sinnes, should liue vnto righteousness, by whose stripes ye were healed.

25 For ye were as sheepe going astray, but are now returned vnto the Shepherd and Bishop of your soules.

C H A P. III.

1. Hee teacheth the duty of wiues and husbands to each other, & exhorting all men to virity and loue, to and to suffer persecutio. 2. Hee declareth also the benefits of Christ toward the old world.

L Ikewise yee wiues, bee in subiection to your owne husbands, that if any obey not the word, they also may without the word bee wonne by the concursion of the wiues:

2 While they behold your chaste conuer- sation coupled with feare:

3 Whose adorning let it not be that outward adorning, of plaiting the haire, and of wearing of gold, or of putting on of apparel:

4 But let it bee the hidden man of the heart, in that which is not corruptible, even the ornament of a meeke and quiet spirit, which is in the sight of God of great price.

5 For after this manner in the old time, the holy women also who trusted in God, adorned themselues, being in subiection vnto their owne husbands.

6 Even as Sara obeyed Abraham, calling him Lord, whose daughters yee are as long || or, &c. as ye doe well, and are not afraid with any amazement.

7 Likewise yee husbands, dwell with them according to knowledge, giuing honour vnto the wife as vnto the weaker vessell, and as being heires together of the grace of life, that your prayers be not hindred.

8 Finally, eges all of one minde, hauing compassion one of another, || loue as bre- || or, louing to the brethren.

o Not

25 For ye were as sheepe going astray, but now are returned unto the Shepheard and Bishop of your soules.

C H A P. III.

1 Hee teacheth the dutie of wifes and husbands to each other, & exhorting all men to vniety and losse, 14 and to suffer persecution. 19 He declareth alio the bewfis of Corift toward the old world.

Likewise, ye wifes, bee in subiection to your owne husbandes, that if any obey not the word, they also may without the wors he won by the conuerstation of the wifes;

2 While they beholde your chaste conuersation coupled with feare.

3 Whyle adoringe, let it not bee that outward adoringe, of plating the haire, and of wearing of gold, or of putting on of apparells.

4 But let it bee the hidden man of the heart, in that which is not corruptible, even the ornameinte of a meek and quiet spirit, whiche is in the light of God of great price.

5 For after this maner in the olde tyme, the holy women alio who trusted in God adornde themselves, being in subiection to their owne husbandes.

6 Even as Sara obeyed Abraham, calling him Lord, whose daughters see areas long as yee doe well, and are not afraid with any amazement.

7 Likewise yee husbandes, dwell with them according to knowledge, giving honor vnto the wife as unto the weaker vissell, and as being betwix together of the grace of life, that your prayers be not hindered.

8 Finally be yee all of one mind, having compassion one of another, || loue as brethren, bee pitifull, be courteous,

9 Not rendering euill for euill, or railing for railing: but conterarwise blessing, knowing that yee are christened called, that yee shoule inherite a blessing.

10 For he that will loue life, and see good dades, let hym refraine his tongue from euill, and his lips that they speake no guile:

11 Let hym seke peace and enueit it.

12 For the eyes of the Lord are ouer the righteous, and his ears are open unto their prayses: but the face of the Lord is against them that doe euill.

13 And who is hee that will harme you, if yee be followers of that which is good?

14 But and if yee suffer for rightewousnes sake, happy are yee, and bee not afraid of their terror, neither be troubled:

15 But sanctifie the Lord God in your hearts, & be ready alwayes to give an awntre to every man that alio keth you a reaon of the hope that is in you, with meekenesse, and || fear:

16 Having a good conscience, that whereas they speake euill of you, as of euill doers, they may bee ashamed that falsly accuse your good conuerstation in Christ.

17 For it is better, if the wil of God be so, that ye suffer for well doing, then for euill doing.

18 For Christ also hath once suffered for sinnes, the last for the unius, that hee might bring vs to God, being put to death in the flesh but quickened by the Spirt.

{ Gr. children.

{ Or, leuing to
the brethren;

*Psal. 34.13.

{ Gr. upon.

*Esa. 8.12,13.

{ Or, reverence.

19 By which also he went and preached vnto the spirtis in prison,

20 Whiche sometime were disobedient, when once the long suffering of God waited in the dayes of Noab, while the Ark was a prepring: wherein few, that is, eight soules were saved by water.

21 The like figure wherunto, euen Baptisme, doeth also now saue vs, (not the putting away of the filth of the flesh, but the answere of a good conscience towards God,) by the resurrection of Iesus Christ:

22 Who is gone into heauen, and is on the right hand of God, Angels, and authoritie, and powers being made subiect vnto him.

C H A P. IIIII.

Hee exhorteth them to cease from sinne by the example of Christ, and the consideration of the generall end that now apprecheth: 12 and comforteth them agaist persecution.

F rom much then as Christ hath suffered for vs in the flesh, arm your selues likewise with the same minde: for hee that hath suffered in the flesh, hath ceased from sinne:

2 That hee no longer shoulde liue the rest of his time in the flesh, to the lusts of men, but to the will of God.

3 For the tyme past of our life may suffice vs to haue wrought the will of the Gentiles, when we walked in lasciuiousnes, lusts, excesse of wine, revellings, banquettings, and abominable idolatries.

4 Wherein they thinke it strange, that you runne not with them to the same excesse of riot, speaking euill of you?

5 Who shall giue accoant to him that is ready to iudge the quickke and the dead.

6 For, for this cause was the Gospel preached also to them that are dead, that they might bee iudged according to men in the flesh, but liue according to God in the Spirt.

7 For the end of all things is at hand: bee yee therefore sober and watch vnto prayer.

8 And abuse all thyngs haue feruent charite among your selues: for charite || shall co-ue the multitude of sinnes.

9 Use hospitality one to another without grudging.

10 As every man hath receyved the gifte, euen so minister the same one to another, as good stewards of the manifold grace of God.

11 If any man speake, let him speake as the oracles of God: if any man minister, let him do it as of the ability whiche God giueth, that God in all thyngs may bee glorified through Iesus Christ, to whom bee prayse and dominion for ever and ever. Amen.

12 Broldoun, thinke it not strange concerning the sticke exall, whiche is to try you, as though some strange thing happened vnto you:

13 But rejoyce in as much as yee are partakers of Chists sufferings: that when his glorie shall bee reuelled, yee may bee glad also with exceeding ioy.

14 If yee be reproched for þ Name of Christ, happy are yee, for the Spirt of glory, and of God resteth upon you: on their part he is euill spoken of, but on your part he is glorified.

15 But let none of you suffer as a murcher, or as a thefe, or as an euill doer, or as a bubby in other mens matters.

16 Yet if any man suffer as a Christian, let him not be ashamed, but let him glorifie God on this behalfe.

17 For the time is come that iudgement must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the Gospel of God?

18 And if the righteous scarcely bee saved,

where he vngodly and the sinner appeare:

19 Wherefore, let them that suffer according to the will of God, commit the keeping of their soules to him in well doing, as unto a faithfull Creator.

C H A P. V.

1 He exhorteth the Elders to feed their flockes, & the younger to obey, & all to be sober, watchfull & constant in the faith: 2 to resist the cruel aduersey the devill.

The Elders which are among you I exhort, who am also an Elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed.

2 Feed the flocke of God || which is among you, taking the overegard thereof, not by constraint, but willingly: not for filthy lucre, but of a ready mind:

3 Neither as || being lords ouer Gods heritance, but being ensamples to the flocke.

4 And when the chiefe Shepherd shall appeare, yee shall receive a Crowne of glory that fadeth not away.

5 Likewise ye yonger, submit your selues

¶ Or, as much
as in Iohn.

¶ Or, surrouning

unto the elder: yea, all of you bee subject one to another, and bee clothed with humilitie: for God resisteth the proud, and giveth grace to the humble.

6 Humble your selues therefore under the mighty hand of God, that he may exalt you in due time,

7 Calling all your care vpon him, for hee careth for you.

8 Be sober, bee vigilant: because your adversary the devill, as a roaring Lion walketh about, seeking whom he may devoure.

9 Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

10 But the God of all grace who hath calld vs into his eternall glory by Christ Iesus, after that yee have suffered a while, make you perfect, stablise, strengthen, settle you.

11 To him bee glory and dominion for ever and euer. Amen.

12 ¶ Silvanus a faithfull brother vnto you (as I suppose) I haue written briefly, exhorting and testifying, that this is the true grace of God wherin ye stand.

13 The Churche that is at Babylon elected together with you, saluteth you, and so doeth Marcus my sonne.

14 Greet ye one another with a kisse of chartie: Peace be with you all that are in Christ Jesus. Amen.

¶ The second Epistle generall of Peter.

C H A P. I.

1 Confirming them in hope of the increasē of Gods graces: 2 he exhorteth them by faith, and good works, to make their calling sure: 3 whereof he is earfull to rememb're them, knowing that their death is at hand: 4 And warnceth them so to conserue in the faith of Christ, who is the true Sonne of God, by the eye witnessē of the Apostles beholding his Manifeſtation, and by the testimony of the Father and the Prophets.

Simon Peter, a servant and an Apostle of Jesus Christ, to them that haue obtained like precious faith with vs, through the righteousness of God, and our Saviour Jesus Christ.

2 Grace and peace bee multiplied vnto you through the knowledge of God, and of Jesus our Lord,

3 According as his divine power hath giuen unto vs all things that pertaine vnto life and godlinnesse, through the knowledge of him that hath called vs || to glory and vertue.

4 Whereby are giuen vnto vs exceeding great and prectious promises, that by these you might bee partakers of the divine nature, hauing escaped the corruption that is in the world through lust.

5 And besydes this, giuing all diligence, addē to your faith, vertue; and to vertue, knowledgē;

6 And to knowledge, temperance; and to temperance, patience; and to patience, godlinnesse;

7 And to godlinnesse, brotherly kindnesse; and to brotherly kindnesse, charite.

¶ Or, 7.

8 For if these things be in you, and abound, they make you bat yee shall neither bee barren nor vnfruitfull in the knowledge of our Lord Iesus Christ.

9 But hee that lacketh these things, is blind, and cannot see farre off, and hath forgotten that he was purged from his old sinnes.

10 Wherefore, the rather, brethren, giue diligence to make your calling, and election sure: for if ye doe these things, ye shall never fall.

11 For so an entrance shal be ministered vnto you abundantly, into the everlasting kingdomē of our Lord and Saviour Iesus Christ.

12 Wherefore I wil not be negligent to put you alwaies in remembrance of these things, though yee know them, and bee stablised in the excellēt truth.

13 Peas, I thinke it meete, as long as I am in this tabernacle, to stirre you vp, by putting you in remembrance:

14 Knowing that shortly I must putt off this my Tabernacle, even as * our Lord Iesus [John 2:17] Christ hath shewed me.

15 Moreover, I will endeavour, that you may bee able after my decease, to haue these things always in remembrance.

16 For wee haue not followed cunningly devised fables, when we made knownen vnto you the power and counselle of our Lord Iesus Christ, but were eye witnessēs of his Manifeſtation.

17 For hee received from God the Father, honour and glory, when there came such a voyce to him from the excellent glory, This is my beloved Sonne in whom I am well pleased.

18 And

The fearefull estate of reuolters,

Chap. III.

The day of iudgement. 344

were cleane escaped from them, which are wrapped in error,

John 8.34.
Psal.6.20.
Mat.12.45.
Hebr.6.4.5.6.
C. 10.26.27.
F. Which com-
meth by hear-
ing the Gospell
preached.

19 Promising unto them libertie, and are them selues the servants of corruption:

even unto the same is he in bondage.

20 * For if they, after they haue escaped

from the filthynesse of the worlde, through

the knowledge of the loude, of the Sa-

uour, Iesus Christ, are yet tangled againe

therin, and overcome, the latter ende is

worse with them then the beginning.

21 For it had bene better for them, not to

haue knowne the way of righteousness,

then after they haue knowne it, to turne

from the holpe commandement givyn vn-

to them.

22 But it is come unto them, according

to the true proverbe, * The dogge is re-

tured to his owne vomit: and, The sow

that was washed, to the wallowing in

the mire.

C H A P. III.

3 He sheweth the impieties of them which mock at Gods promises. **7** After what for the ende of the world shalbe, **8** That they prepare themselves thereto, **16** Who they are which abuse the writings of S. Paul, and the rest of the Scriptures, **18** Concluding with eternall thanks to Christ Jesus.

I Tis second Epistle I now write vnto you, beloved, wherewith I stire vp, and warne your pure mindes,

2 To call to remembrance the words, which were tolde before of the holy Prophets,

and also the commandement of vs the Apos- tles of the Lord and Sauour.

3 * This first underlante, that there shall

come in the last dapes, mockers, which

will walke after their lustes,

4 And say, Where is the promise of his

commynge? for since the fathers died, all

things continue alike from the beginning

of the creation.

5 For this they willingly know not, that

the heauens were of olde, and the earth

that was of the water and by the water,

by the worde of God.

6 Whereas the world that then was, yes-

terilshed, overflowed with the water.

7 But the heauens & earth which are now,

are kept by þ same wodre in stoe, & referþ Psal.90.4. vned vnto fire against the day of iudgement, & of the destruction of vngodly me. Eze.33.11.

8 Dearly beloued, be not ignorant of this d. He speakeþ one thing, that one day is with the Lord, no ther of the * as a thoulande yeres, and a thousande seuerþrees, as one day.

The Loude is not slacke concerning his God, whereby he promiseþ (as some men come slacknes) but elecþ whom is patient toward vs, and * w. v. v. It pleaseþ him, no man to perily, but woulde all men to but of the pre- come to repenteance.

10 * But the day of the Lord will come as spet, whereby al a thes in the night, in the which the hea- are called & bid- den to þ banker.

11 The element shall melt with heate, and the Mar.24.44.

earth with the workes, that are therein, 1. thief.5.2.

shall be burnt vp.

12 Seing therefore þ all these things must be dissolved, what maner persons ought to be in holy conversation & godlines, e. In quiet con-

13 Looking for, and hastynge unto the com- Rom.2.4.

ming of the day of God, by þ which the heauens being on fire, shall bee dissolved, f. Albeit his epistles were writ- en to peculiar

and the elements shall melt with heate?

14 But we looke for newe heauens, and a newe earth, according to his promise, Ciurches, yet they conteine a

wherem dwelleth righteousness.

15 Wherefore, beloued, seeing that ye looke general doctrine apperteining to

for such things, be diligent that ye may be found of him in peace, without spot all men.

16 As no man con- demneth þe brightness of the sunne because his eie is not a-

17 * And suppose that the long suffering of our Loude is saluation, even as our belo- g. As no man con- demneth þe brightness of the sunne because his eie is not a-

ued brother Paul according to the wise- dom given unto him wrote to þou,

18 As one that in all his Epistles speaketh of these things: among the which some things are þ hard to bee understande,

the whiche that are unlearned and vns- able to sustaine the clearneſſe thereof: the hardnesse which

stable, þ pervert, as they doe also other

Scriptures unto their owne destruction, time compasse or

19 þe therfore beloued, seeing þe knowle- pefſely vnder- stande in the

þese things before, beware leſt þe be al- so plucked away by the error of the wic- keden, and fall from your owne ſedfaſtneſſe.

20 But growe in grace, & in the knowledge of our Loude and Sauour Iesus Christ,

to hym be glorie both nowe and for euer. vs the vle of the

Scriptures.

Or, wret.

The first Epistle general of Iohn.

THE ARGUMENT.

After that S. Iohn had ſufficiently declared, how that our whole ſaluation doth conſit onely in Christ, leſt that any man ſhould thereby take a boldnes to ſinne, he ſheweth that no man can believe in Christ, vntile he doth endeavour himſelfe to keepe his comandements, which thing being done, he exhorteth them to beware of false prophets, whom he calleth Antichriſts, and to try the ſpirits. Laſt of all he doth earnestly exhort them vnto brotherly loue, & to be ware of deceiuers.

C H A P. I.

2 True witness of the euerlasting word of God, **7** The blood of Christ is the purgation of ſinne, **10** No man is without ſinne.

1 **G**loria, which was from the beginning, which we haue heard, which we haue ferme with our eyen, which wee haue looked vpon, and our

handes haue handled of the word of life, **2** (þ of the life appeared, and we haue ſeen it, and beare witness, and ſhewe unto you the eternall life, which was with the Father, and appeared unto vs)

3 That, I ſay, which we haue ſene and heard, declare we unto you, that ye may alſo haue fellowship with vs, and that together in Christ by ſayth, ſhould be the ſonnes of God.

c Which giueth life and had it in himſelf. Ioh.1.4.

d Before all begin- ning.

e The effect of the Gospell is, that we all being ioyned

OUR

Christ is our Aduocate.

1. John.

Of Antichrist.

John 8.12
2 The frutes of 4 And these things write we unto you, that your ioy may befull.
our faith must declare whether 5 This then is the message, which we have heard of him, and declare unto you, that God, "is light, & in him is no darenesse." 6 If we say that we have fellowship with him, and walke in darenesse, we lie, and doe not truly:
we be ioyed in God or no: for God being the very puritie and light, will not haue fellowship 7 But if we walke in the light as he is in the light, we haue fellowship one with another, and the * blood of Jesus Christ his Sonne cleaseth vs from all sinne.
g In an culconscience, & without the feare of God. 8 If we say that we haue no sinne, we deceive our selues, and truthe is not in vs.
h That is, Christ with vs, and we with our selues. 9 If we acknowledge our sinnes, he is faithful and just, to forgiue vs our sinnes, and to cleise vs from all unrightousnesse.
Heb. 9.14.
1 petr. 1.1.
King. 8.46.2. chron. 6.36. prov. 20.9. eccl. 7.22. i If we bee not ashamed, carnestly and openly to acknowledge our selues before God to be sinners. ||*Or, doctrine.*

CHAP. I.

a Christ is our only advocate and ament: for the office of intercession and redemption are ioyed together. b That is, of the which haue embrased the Gospel by faith in all ages, degrees, and places: for there is no saluation without Christ. c That is, by faith and so obey him: for knowledge can not be without obedienee. d Whereby he loueth God: so that to loue God is to obey his word. e Whenthe Law was giuen. f Loue thy neighbour as thy selfe, is the olde commandement taught in the Lawbut when Christ fith, so loue one another as I haue loued you, he giueth a new commandement onely as touching the forme, but not as touching the nature or substance of the precept. /*ibid. 3.14.*

12 Little children, I write unto you, bes g He nameth a cause your sinnes are forgiuen you for the fayful, h his names sake.

13 I write unto you, fathers, because yee being their spi- hane knownen him that is from the beginn- chilren, as he rial Father, at- taining. I write unto you, young men, because tributing to old yee haue overcome the || wicked. men know-

14 I write unto you, babes, because yee ledge of great haue known the Father. I haue writ- things to yong ten unto you, fathers, because yee haue men strength, to knownen him that is from the beginning. children obed- I haue written unto you, young men, bes- ence and reu- caule yee are strong, and the wold of God rence to their abideth in you, and yee haue overcome goetnours. the || wicked. h For Christs

15 None not the || wold, neither the things fake, || Or, the devill. that are in the wold. If any man loue || Or, the devill. the || wold, the loue of the Father is not in him. i As it is adu- farr to God. *Lam. 4.4.*

16 For all that is in the woldes (as the lust of the flesh, the lust of the eyes, and the pride of life) is not of the Father, but is k. To live in the wold.

17 And the woldes passeth away, and the l Wantonnesse, lust thereof: but he that fulfilleth the will m Ambition & of God, abideth ever. pride.

18 Babes, these things write I unto you, that peruse not: and if any man loue me, he that will fulfilleth the will m Ambition & of God, abideth ever. p Which see-

heard that Antichrist that come, ene nothing med to have bin are there many Antichrists: whereby wif four nomber, know that it is the last time.

19 They went out from vs, but they were time they occu- not of vs: for if they had bene of vs, they pied a place in would haue continued with vs. But this o The grace of the Church. commeth to passe, that it might appeare, that they are not all of vs. *the holy Ghost.*

20 But ye haue as o opportunity from him, p Which is christ p is || Hol, & ye haue knownen all things. q In this Epistle

21 I haue not written unto you, because which I nowe ye knowe not the truthe: but because yee write unto you, knowe it, and that no lie is of the truthe. r He that taketh

22 Who is a lyer, but he that dengeth away or dimin- Christ: the same is the || wold, sheth either of tichist that dengeth the Father and the natures in Some. Christ, or he

23 Whosoever dengeth the Sonne, the same that confoun- deth or separa-

24 Let therefore abide in you p same which peth them, els he yee haue hearde from the beginning. If that pattert not that which yee haue heard from the begin-

25 And this is the promesse that he hath son of || Some, and also he that promised vs, even eternall life. beloveth not to

26 These things haue I written unto you, haue remissio of concerning hem that deceiue you. finnes by his on-

27 But the anointing which yee received of ly sacrifice, den- him, dwelleth in you: and yee neede not eth Christ to be that any man teach you: but as the same the true Messias.

28 Anointing teachereth you of all thinges, s Then the infi- and it is true, and is not lying, and as it dels worship not taught you, yee shall abide in him.

29 And now, o little children, abide in him, t But he p doth that when he shall appere, wee may bee setteth p Sonne, holde, and not be abashed before him at bath also the Father.

30 If yee know that he is righteous, knowe t Christ com- pte that he which doeth rightwoulde, is mucinateh him selfe unto you, be

31 teachech you by the holy Ghost and his ministers. ||*Or, in Christ.* u By this name he meanech the whole Church of Christ in general.

CHAP.

the earth: and there were voyces, and thunders, and lightnings, and an earthquake:

6 And the seuen Angels which had the seuen trumpets, prepared themselves to sound,

7 The first Angel sounded, and there followed halle, and fire mingled with blood, and they were cast vpon the earth, and the third part of trees was burnt vp, and all green grasse was burnt vp.

8 And the second Angel sounded, and as it were a great mountain burning with fire was cast into the sea, and the third part of the sea became blood.

9 And the third part of the creatures which were in the sea, and had life, died, and the third part of the ships were destroyed.

10 And the third Angel sounded, and there fell a great starre from heauen, burning as it were a lamp, and it fell vpon the third part of the rivers, and vpon the fountaines of waters:

11 And the name of the Starre is called Womewood, and the chyd part of the waternes became wormewood, and many men died of the waters, because they were made bitter.

12 And the fourth Angel sounded, and the third part of the Sunne was smitten, and the third part of the Moone, and the third part of the Starres, so as the third part of them was darkned: and the day shone not for a third part of it, and the night likewise.

13 And I beheld, and heard an Angel flying through the middest of heauen, saying with a loud voyce, Woe, woe, woe to the inhabiters of the earth, by reason of the other voyces of the trumpet of the three Angels which are yet to sound.

C H A P. IX.

1 At the sounding of the first Angel, a starre falleth from heauen, to whom is gien the key of the bottomlesse pit.

2 Hee openeth the pit, and there come forth Locusts like Scorpions.

3 The first woe past.

4 The first Trumpet sounded.

5 Four Angels are let loose, that were bound.

A nd the first Angel sounded, and I saw a star fall from heauen vnto the earth: and to him was gien the key of the bottomlesse pit.

2 And hee opened the bottomlesse pit, and there arose a smoke out of the pit, as the smoke of a great furnace, and the Sunne and the ayre were darkened, by reason of the smoke of the pit.

3 And there came out of the smoke locusts vpon the earth, and vnto them was gien power,

4 And it was commanded them that they shold not hurt the grasse of the earth, neither any greene thing, neither any tree: but only those men which haue not the seale of God in their foreheads.

5 And to them it was gien that they shoulde not kill them, but that they shold be tormented ffor moneths, and their torment was as the torment of a scorpion, when hee striketh a man.

6 And in those dayes shall men seeke death and shall not finde it, and shall desire to die, and death shall flee from them.

7 And the shapes of the locusts were like unto horses prepared into battell, and on their heads were as it were crownes like gold, and their faces were as the faces of men,

8 And they had haire as the haire of wo-

men, and their teeth were as the teeth of Lyons,

9 And they had breast-plates, as it were breast-plates of iron, and the sound of their wings was as the sound of charcts of many horse running to battell.

10 And they had tales like unto scorpions, and there were stings in their tales: and their power was to hurt men five moneths.

11 And they had a king ouer them, which is the Angel of the bottomlesse pit, whose name in the Hebrew tongue is Abaddon, but in the Grecian tongue, hath his name, || Apollyon.

12 One woe is past, and behold, there come two woes more hereafter.

13 And the first Angel sounded, and I heard a voyce from the four hornes of the golden Altar, which is before God,

14 Saying to the first Angel, which had the trumpet, Loose the four Angels which are bound in the great river Euphrates.

15 And the four Angels were loosed, which were prepared || for an houre, and a day, and a night, or, as

moneth, and a yere, to slay the third part of men.

16 And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.

17 And thus I saw the horse in the vision, and them that satte on them, having breast-plates of fire and of Jacin, and brimstone, and the heads of the horses were as the heads of Lyons, and out of their mouthes issued fire, and smoke, and brimstone.

18 By these there was the third part of men killed, by the fire, and by the smoake, and by the brimstone which issued out of their mouthes.

19 For their power is in their mouth and in their tales: for their tales were like unto serpents, and had heads, and with them they doe hurt.

20 And the rest of the men which were not killed by these plagues, yet repented not of the works of their hands, that they shold not worship devils, * and idoles of gold and silver, and brasse, and stone, and of wood, which neither they can see, nor heare, my walke;

21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

C H A P. X.

A mighty strong Angel appeareth with a booke open in his hand, 6 He sweareth by him that liveth for ever, that there shall be no more time. 9 John is commanded to take and eat the booke.

A nd I saw another mighty Angel come downe from heauen, clothed with a cloud, and a rainbow was upon his head, and his face was as it were the Sunne, and his feet as pillars of fire.

2 And hee had in his hand a little booke open: and he set his right foot vpon the sea, and his left foot vpon the earth,

3 And cryed with a loud voyce, as when a Lyon roareth: and when hee had cryed, even thunders uttered their voyces.

4 And when the seuen thunders had uttered their voyces, I was abone to write: and I heard a voyce from heauen, saying vnto mee, Seale up those things which the seuen thunders uttered, and write them not.

R r 4

¶ And

Psal 115.4.
& 135.15.

5 And the Angel which I saw stand upon the sea, and upon the earth, lifted up his hand to heaven;

6 And sware by him that liveth for ever and euer, who created heaven, and the things that therin are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer.

7 But in the daies of the voice of the seventh Angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the Prophets.

8 And the voice which I heard from heaven spake unto me againe, and said, Go, and take the little booke which is open in the hand of the Angel which standeth upon the sea and upon the earth.

9 And I went into the Angel and said unto him, Give me the little booke. And he said unto me, Take it and eat it up, and it shall make thy belly bitter, but it shall be very much sweet as honey.

10 And I tooke the little booke out of the Angels hand, and ate it up, and it was in my mouth sweet as honey; and assoone as I had eaten it, my belly was bitter.

11 And he said unto me, Thou must prophesie againe before many peoples, and Nations, and tongues, and Kings.

C H A P. XI.

3 The two witnesses prophesie: 6 They have power to shut heaven that it raine not, 7 The beast shall fight against them, and kill them. 8 They lie buried, 11 and after three daies and an halfe risagain. 14 The second woe, is past. 15 The seventh trumpet soundeth.

A nd there was given me a reed like unto a rod, and the Angel stood, saying, Rise, and measure the Temple of God, and the Altar, and them that worship therein.

2 But the Court which is without the Temple I leave out, and measure it not: for it is given unto the Gentiles, and the holy City shall they tread under foot forty and two months.

3 And I will give power unto my two witnessess, and they shall prophesie a thousand two hundred and thirtynere daies clothed in sackcloth.

4 These are the two olive trees, and the two candlesticks, standing before the God of the earth.

5 And if any man will hurt them, fire procedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, hee must in this manner be killed.

6 These have power to shut heaven, that it raine not in the daies of their prophesie: and have power over waters to turne them to blood, and to smite the earth with all plagues, as often as they will.

7 And when they shall have finished their testimony, the beast that ascended out of the bottomelesse pit shall make warre against them, and shall overcome them, and kill them.

8 And their dead bodies shall lie in the street of the great City, which spiritually is called Sodome and Egypt, where also our Lord was crucified.

9 And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three daies and a halfe, and shall not inf-

fer their dead bodies to be put in granes.

10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another, because these two prophets tormented them that dwelt upon the earth.

11 And after three daies and an halfe the Spirit of life from God entered into them: and they stood upon their feet, and great feare fell upon them which saw them.

12 And they heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud, and their enemies beheld them.

13 And the same hour was there a great earthquake, and the tenth part of the City fell, and in the earthquake were slain of men seven ^{f Gr. names of} thousand: and the remaine were affrighted, ^{men,} and gaue glory to the God of heaven.

14 The second woe is past, and behold, the third woe commeth quickly.

15 And the seventh Angel sounded, and there were great voyces in heaven, saying, The kingdomes of this world are become the kingdomes of our Lord, and of his Christ, and hee shall reigne for euer and euer.

16 And the four and twenty Elders which sat before God on their seats, fell upon their faces, and worshipped God.

17 Saying, Alle luia the thankes, G od Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

18 And the nations were angry, and thy wrath is come, & the time of the dead, that they shalbe judged, and that thou shouldest giue reward unto thy seruants the Prophets, and to the Saints, and them that feare thy Name, small and great, and shouldest destroy them which haue destroyed the earth.

19 And the Temple of God was opened in heaven, and there was seen in his Temple the Ark of his Testament, and there were lightnings, and voices, and thundurings, and an earthquake, and great hales.

^HOr, corrupt.

C H A P. XII.

1 A woman clothed with the Sunne, traileth. 4 The greatest Dragon standeth before her, ready to devoure her child. 6 When he was deliuered he flieth into the wilderness. 7 Michael and his Angels fight with the dragon, and preuale. 13 The dragon being cast downe into the earth, persecuteth the woman.

A nd there appeared a great wonder in heaven, a woman clothed with the Sunne, and the Moon under her feet, and upon her head a crown of twelve sterres:

2 And shee being with child, cryed, travailing in birth, and pained to be deliuered.

3 And there appeared another wonder in heaven, and before a great red dragon, having seven heads and ten hornes, and seven crownes vpon his heads.

4 And his taile drew the third part of the sterres of heaven, & did cast them to the earth: And the dragon stood before the woman which was ready to be deliuered, for to devoure her childe as soone as it was begane.

5 And shee brought forth a man childe, who was to rule all nations with a rod of iron: and her childe was caught vp into God, and to his Throne.

6 And

^{*Ezek. 2. 8.}
and 3. 3.

^{†Gr. east war.}

^{¶Or, I will give unto my two witnessess, that they may prophesie.}

^{*Zach. 4. 3.}
and 11. 14.